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FOREIGN MISSION STUDY

Text: The Never Failing Light.

By James H. Franklin

Chapter I. The Never Failing Light.
II. The Basis of Brotherhood.

Reviewed by Mrs. E. D. McKune, Canton, Ohio

FROM the dawn of creation the symbol of God's Presence has been Light. Jesus, the Light of the World, came to earth as the perfect visible revelation of God's Presence! How fitting, then, that Dr. Franklin should have named our Study Book *The Never Failing Light!* Likewise it is appropriate that the first chapter, presenting a review of how the Light has come down to us through nineteen centuries, should have as its Scripture basis: "The light is still shining in the darkness, for the darkness has never put it out." (John 1:5 —Goodspeed Translation.)

The viewpoint of our author is expressed in the Preface. His personal observations in various lands "have convinced him of the steadily growing power of Christ in the life of the world despite the frequent failure of many organizations which take his name." He believes also that to commend Christ effectively to the Orient, we in America must *know* and *live* Christ more fully.

Persecution and indifference have never extinguished the light. Even the most ruthless persecutors of the early Christians marvelled at the courage of the martyrs who would die rather than renounce their Lord and Master.

JESUS AND HIS MESSAGE

Has Jesus a message for us today? Does the glorious Twentieth Century lack anything that it may learn from a peasant teacher who was nailed to a cross nineteen hundred years ago? Such exhibits as are found in the Hall of Science, the Electrical Building, and the Travel and Transport Building at the Century of Progress Exposition, show us the marvels of our age in science, invention and research. Are we not too wise to ask a humble carpenter for assistance in building a safe economic and moral structure that will weather the na-

tional and international storms of today?

"We love luxury and we glory in the power of wealth. The carpenter of Nazareth was poor and showed no desire for property. We magnify statesmanship. He avoided politics. We maintain military forces. He never led an armed band. We establish great universities. Probably he never attended anything more than a synagogue class. We travel in search of pleasure and knowledge. He seems never to have journeyed a hundred miles from Nazareth. We court the powerful. He loved all men. We seek success. He seemed utterly defeated. Why, then, should we, heirs of progress . . . turn back to a prophet of Galilee? The answer is plain. . . . As a teacher for life's guidance he towers above all others in history; because no other man ever spoke like this man; because he continues to be the mīracle of the ages."

Insignificant Nazareth! Yet because of a personality who lived there Nazareth has done more to shape the development of the race—according to the noted scientist, Dr. Robert A. Millikan—than did Athens with its culture and learning, with its Socrates, Aristotle, and Plato. Indeed we are justified in turning back to Jesus of Nazareth!

Jesus was not provincial. The main highways of trade of the known world passed through Nazareth. He listened to the stories of travelers. From nearby hills he could look down upon the actual setting of many of the Old Testament events of which Mary, Joseph, and the synagogue rabbis had taught him. Perchance he often walked to the Mediterranean shore to watch the ships come in—and dreamed the long, long dreams of Youth. At the passover season he mingled with the cosmopolitan groups that yearly met at Jerusalem. Ah, yes, when Jesus started out to proclaim the Kingdom of God he knew the meaning of nationalism, race hatred, and selfishness. "Where, save in our own day, could you find a sharper clash of cultures, a more violent hatred between races, a more intense nationalism, a greater religious intolerance or a grosser lust after wealth and power than Jesus beheld?" He understood the heart of man. He looked with compassion upon the multitudes.

With Jesus there were no privileged classes, no race distinctions. His Light shone for all. Enemies crucified him because his gospel of love and brotherhood threatened legalism and formalism. They thought to end his influence. But the torch burned on, carried aloft by the apostles, by Stephen, by Paul, and others. Neither the sting of flying stones nor the darkness of Roman prisons could put out the light.

THE CONTINUING LIGHT

The darkness has never put out the light. Although it has seemed to flicker again and again, persecutions have put the living torch into more hands.

With a mistaken zeal shameful deeds have been committed in the name of Christianity. The organized persecution of the Jews, the fiendish deeds of Crusaders against Moslems, and the bloody Inquisition, appear as blots on the pages of history. Yet in every generation there have been noble men and women

whose kindly, Christian lives have kept the light burning. The list is endless. Many have lived and died, unknown and unsung. Others stand before us like spiritual giants. Read again the lives of Patrick in Ireland; Augustine in England; Boniface in Germany . . . of William Carey, Adoniram Judson, the Moffats, David Livingstone. Prophets, they, living and preaching the Christ who was neither legislator nor political agitator. However, Jesus was a nonconformist. He preached *principles* of a Kingdom of love and brotherhood. These principles, leaven-like, have wrought many moral and social changes in man's relationship with man.

Our author refers in detail to the struggle against slavery as an illustration of one change caused by the leaven of Jesus' teachings. Slavery with all its degradation had existed, with public approval, from the ancient days to the middle of the past century. The Christian insight of the few, shining at first as a feeble light, gradually became the decision of the majority. Human slavery as an institution was banished from the earth. We do right to extol the courage of the men and women whose light steadily burned for this reform. But the real hero is Christ whose principles of human brotherhood had been waiting through long years to be thus interpreted.

We see the leaven at work today as brave souls pioneer in other realms, securing the rights of womanhood and childhood; the organized care of the sick and poor; and the application of the Golden Rule to employer and employee, and to our national, international and racial problems.

Only the foolish close their eyes to the forces of unrighteousness that stalk abroad. We must recognize that the "unexplored" for Christians today are not vast sections in Africa but "political, racial, moral and economic areas are the jungles that must be freed from all the brute forces of destruction that imperil mankind." Saints of the engineering and medical sciences give their lives to fight physical diseases, "but there is grave doubt whether there are moral and spiritual saints in sufficient number and with sufficient heroism to free the world from the menace of atheism, secularism, gross materialism, racial hatreds, narrow nationalism, international conflicts, moral laxity and despair."

DISTRUST OF CONVENTIONAL CHRISTIANITY

Organized, conventional Christianity is under suspicion! The world asks whether "we have ourselves been redeemed from participation in and support of evils that oppress humanity." We propose Christ as the cure for the ills of society. Have we allowed him to cure us of these same ills? God give us men to match our Age—men and women practicing self-sacrificing discipleship! "Nothing less than Christ himself, re-living his life in his followers, is sufficient to meet the needs of this changing world."

Forces are at work in the Orient which threaten organized Christianity. A decade ago the Christian missionary movement in China seemed to have reached its golden age. 400,000 Christians and open doors every-

where! Out of this golden age arose a growing distrust and hatred of the foreigner—and as often follows, distrust of the religion brought by the foreigner. The intense feeling of 1927 was not primarily anti-Christian, but anti-foreign. Because of the confusion many feared that "Christianity in China was doomed . . . forgetting that something eternal had been created in the Chinese hearts which the power of darkness could not destroy."

Our author visited many Christian communities in China, from the seacoast among the highly trained Chinese, even to the borders of Thibet where the plainer disciples had come great distances to meet with him. Everywhere he found staunch Christians whose lives of faith were rooted deeply in Christ. He observes "probably there are fewer nominal Christians in China just now than there were five or six years ago, but many of the church members who remained faithful have been purified by their sufferings. Churches have been re-energized."

Dr. E. Stanley Jones made a long tour in China in 1932. The multitudes heard him gladly; many signed decision cards at the close of his series of meetings in Canton. Dr. Jones writes, "China is the ripest evangelistic field in the world at the present time. The whole situation is awaiting a push—a gentle, loving Christian push." He further declares that among the Chinese masses a race is on between Christianity and communism.

Many mission boards have work in China. In the 1932 World Almanac mention is made of more than twenty different Christian organizations from America with a missionary staff of 1,987. This number may seem large until we realize that there are 400,000,000 people in China. Each missionary would have an average field of 200,000. Although the Christian Church in China has a constituency of 400,000 (which is more than twice the membership of the United Presbyterian Church in the United States) yet in this vast land it means that only one out of every thousand is a Christian. The light is shining in China! Fine leadership is available in many sections. However, the poverty and illiteracy of the masses make impossible the self-development and support of the evangelistic, medical, educational and literary work necessary to the Christian enterprise there. China still needs the help of Christian brothers and sisters of the West.

NEW TORCHBEARERS APPEARING

Do we fear that the torchbearers of the present and future will lose the light in the chaos of our materialistic age? Dr. Franklin assures us that we need not fear, for there will always be devoted souls whose love for Christ will constrain them to serve Him. Some will bear the message to earth's needy places; others will "hold the ropes" for those who go. The way of Christ is the way of love; and the way of love is the way of the Cross.

"The spirit of Christian service aflame in David Livingstone's life has blazed again in the torch of Albert Schweitzer. A famous theologian, a philosopher, and musician at thirty years of age, he turned his

back on letters and art to study medicine in order to minister, with his wife, to the neglected natives of tropical Africa. So into the jungles goes a man already great in the eyes of Europe and becomes far greater by being 'everybody's slave' as he erected a simple hospital and poured out his life in a ministry of mercy to a neglected people."

Sadhu Sundar Singh of India! "Lost" many say, in Thibet. His example will never die.

What of the future? Is the light of Christ sufficient to dispel the storm clouds which are constantly rising on our national and international horizons? In succeeding chapters our author discusses the message and power of Christ to meet the world problems that confront us today.

"The light is still shining in darkness, for the darkness has never put it out." His power can be manifested only as we are voluntary torch-bearers.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me;
Once I was blind, but now I can see;
The Light of the world is Jesus."

Suggested Play—"The Color Line," a one-act play setting forth the relations and problems of a Chinese student in a Christian College in America. By Irene Taylor MacNair. 25c. Order from Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Suggested Book—Life of Albert Schweitzer. Consult Library for book and for Magazine articles.

SUGGESTIONS FOR USING "THE NEVER FAILING LIGHT"

By Miss Anna A. Milligan, Holton, Kansas

THE Moderator of our General Assembly, Dr. W. B. Anderson, has appealed to every member of our church to make a prayerful study of the Bible this year to learn how Christ expects His followers to live. This book is an appeal to every Christian to live the Christ life. Here is an opportunity to comply with Dr. Anderson's request in a vital way. Every true United Presbyterian should consider it a privilege and should covet the opportunity to learn what is one's Christian duty as a citizen and member of society. We are all becoming aware of the truth of the statement that there is in our land a serious moral situation which is going to mean our weal or our woe. No one may hope to escape the consequence as no one can escape the responsibility for doing his part in meeting the situation. The author of this book states the problems we face socially, industrially, politically and, spiritually and calls for a prayerful consideration of every problem.

The following suggestions are made for the study of the Bible and for the discussion of this book.

CHAPTER I

The Never Failing Light

Read the chapter, then read the Gospel of Luke and list the problems

that we are facing that were common in Christ's day. State how you think Jesus would meet them if he were living in U.S.A. If you can truthfully claim to be bearing the torch which Christ lighted in this world, list five torch-bearers with whom it is an honor to be in company.

Report the most interesting fact the author has stated about slavery. If you had lived in your grandfather's day, what Bible argument would you have used against slavery?

Mention any one of the social changes listed on page 16 and justify it by Bible teaching.

Read the last sentence on page 17 and the first on 18 thoughtfully. Then pray earnestly that leaders may be found, and that we may do our part on every occasion.

CHAPTER II

The Basis of Brotherhood

Explain the expressions "ethically unprepared" and "moral chaos."

Cite Bible passages proving what Jesus meant by "the Kingdom of God." What does the fatherhood of God and the brotherhood of man mean in your life? What responsibility does it lay upon you?

What did Jesus mean by that lesson referred to on page 35? What did it cost Jesus? Have you ever been called upon to suffer for any principle you have held?

What principles of brotherhood are illustrated in the stories of Bishop Lambuth and Samuel Lapsley? If universally practiced, would they solve the Negro Problem?

What lessons does Jesus teach in the Gospel of Mark on nationalism?

What does the Bible teach about war? Do the incidents related in this chapter conform to what Jesus taught?

CHAPTER III

Modern Trends Toward Paganism

Read the Sermon on the Mount in Matthew and list the principles you are honestly willing to accept for your own life.

List the modern trends toward paganism and cite where Christ condemns each.

What has been the effect upon your own life of this almost universal pursuit of luxury? Upon the cause of Christ in the foreign mission field? What is the world's solution? What is Christ's?

Name one person mentioned in this chapter who has given faithful service without thought of reward.

What does Joe Lucas' life teach us? The Chinese Christian with a $60,000 job? Kagawa? Dr. Hume's Hindu statesman? Write out on paper one lesson to be remembered daily.

CHAPTER IV

The Cause of the Common Man

What evidence have you seen personally of Communism in our country? Prove from the Bible what you think is Christ's attitude toward it.

Read the two stories of the tetanus "epidemic" and treatment of lepers. What do these stories reveal of superstitions, physical conditions, and religious beliefs common in foreign lands? Estimate the world's debt to foreign missionaries.

If a friend should put $250,000 in your hand to be used in the foreign mission cause, how would you use it?

Compare Kenya Colony in Africa with Indian Reservations in America.

What industrial changes do you suggest to bring about peace on earth, good will among men "over there" and here?

CHAPTER V
Change and Enlargement in Christian Missions

The Laymen's Foreign Mission Inquiry asserts that (1) missionaries are inefficient, (2) they have not done social service as they ought, (3) they should not preach to convert people but should unite with all others—Mohammedans, Hindus, Buddhists, Confucianists—in a common search for truth and stand with them on a common ground, and (4) all educational and medical mission work should be set free from all evangelistic effort.

From the facts presented in this chapter show the error of the Inquiry. What changes would the Moravians have had to make in their work and workers if they had done as the Inquiry asserts? How many of the missionaries mentioned in this chapter would have gone into foreign mission service do you think, under the Inquiry's direction? How would you answer the Laymen from the Bible?

By personal effort find out how many of the "new methods" have been used by our missions, how many Oriental administrators have been discovered, and in how many co-operative institutions we have a part.

Report the other boards and agencies in the fields where we are at work and state with how many you would be willing to unite in a "federation of churches."

CHAPTER VI
Looking Ahead in Christian Missions

Pick the statement you think you would like to remember from this chapter and tell why you chose it.

Several nationals have visited our church from India and Egypt. Have the members of the group name all they met or heard and tell what impression they received from them. From these and others of whom they have read or heard, have those present name a group of five to form a "Mission of Fellowship" to visit our church in U.S.A.

What does the story of the Italian explorer and the African chieftain teach us?

List the incidents in Christ's life when God seemed very near to Him. How can we be sure of His presence in us?

THE NEW BROTHERHOOD IN INDIA

By Rev. J. B. Cummings, Gordon College, Rawalpindi, India

THIS past year in Gordon College, Rawalpindi, week after week a Christian group has been meeting to study a chapter from the New Testament and to discuss personal problems as well as how to give the correct answer to specific objections to Christianity. One talented Senior, the son of one of the professors in our Theological Seminary and the former president of the "Student Y," has been fairly regular in attend-

ance in this group. Three Juniors, however, have been the most regular and contributed most to its success; one is the son of a converted Rajput (the second highest Hindu caste), the president of the "Student Y" and the moving spirit of the whole thing; another, the son of a low caste Christian serf, is the efficient secretary of the "Y"; and the third is a converted Brahman who was baptized about two years ago in the Gurdaspur congregation. There was only one regular Sophomore member of this group, excluding a Mohammedan who came frequently from the D.A.V. College here. This Sophomore was the Mohammedan student who was baptized from our college in January, 1931. Occasionally another very keen young convert from Islam, of the same class, would come too. We also had quite a sprinkling of Freshies, the outstanding one being a tall, well-built young man who is a convert from the Sikhs of some two year's standing. An American minister-professor of the college has been chosen as the religious guide of the group.

Here you have a brotherhood composed of young men who have been born and reared in every important religion of India. This means much, because out here the various religious groups are often referred to as "races," for they are too often separated by a wide gulf—their religious and communal differences. But here we see that something has overcome this tremendous barrier of racial pride and exclusiveness. Here is high caste Hindu stock fraternizing and even eating with outcaste stock. Here is a Hindu Rajput youth who spends much of his time and energy in looking out for the comfort of his traditional enemy—a Mohammedan. Verily, this is something new. It is the New Brotherhood in India.

WHAT IS BROTHERHOOD?

Brotherhood is a word that has been used into meaninglessness. Of course we all recognize that the very fact that it has been used so much is clearly indicative of the way it has appealed to mankind. Yet the truth remains that this word has assailed our eyes and ears from the lips of sordid politicians and visionary idealists, from newspapers and periodicals, from the pulpits and the Communists' boxes and from a dozen other quarters. Britain and America, the strongholds of capitalism, abound with platitudes about brotherhood and yet uphold a social organization in which no more than 1 per cent of the people holds at least 50 per cent of the rest in such bonds that even the hard-working artisan must look to charity for his daily bread. At the opposite extreme is Russia, vociferously assuring herself and the rest of the world that she has achieved the most perfect brotherhood yet to appear, and enforcing with utter ruthlessness the direst practical system of slavery ever known in Europe.

What is this thing—brotherhood? One thing we can be sure it is not—it is not a multitude of pious platitudes. My observation is that among brothers there is very little complimenting done and no "preaching"—a minimum of speech making. But when a definite need arises, the brother is there with either the needed encouragement or the

strengthening act. The wonderful thing about brotherhood is that it is an attitude. Rules in themselves never create life; they only arouse man's capacity to invent pretexts for the evasion of said rules: The only value of rules is to guide in the expression of the right attitude. In brotherhood there are no rules—there is an attitude: "Love thy neighbor as thy self." This is not hard to do once Christ has come into a man's life *and* one recognizes his brother as being as good, or better than himself. Race-prejudice cannot live long in that atmosphere. When we come into close contact with one of another race and see such a spirit of sacrifice as puts us to shame, what does color matter? The glory of the Only Begotten of the Father has made him so fair to look upon that the mere color of one's complexion is seen to be what it is—only skin deep.

PRACTICAL DEMONSTRATIONS

What sphere of life can escape the rule of this attitude? Can even the economic—that side of life which is so often far removed from Christ's spirit? No, even its knee has to bow, and often has bowed. These young men of our college group and thousands like them in India gravely suspect our present capitalistic system of flatly denying the demands of brotherhood. Russia has made a tremendous appeal to them because of her strenuous insistence on practical brotherhood and because it affords work for its youth. During the last two weeks of June we held a retreat at our Mission Hospital in Taxila for the Christian students of our college. (There are about 40 Christians out of a total student body of 520.) The leaders were Prof. Daskawie, himself a convert from Islam and a student of the Biblical Seminary in New York University; Dr. L. Jiwan Mall, the assistant M.D. at Taxila, who is the son of the Rev. Jiwan Mall, a Hindu convert of long standing and of great honor in the Punjab Synod; Prof. Buta Singh, son of a converted Sikh; Mr. Abdulla Khan, an orphan reared and educated by the combined efforts of the Mission and young man himself; Prof. Datta, son of a converted Hindu who later became a civil surgeon; Dr. Martin of Taxila; Prof. Downs of our college, Rev. A. W. Gordon of Jhelum and myself. Here again was a brotherhood similar to that described in the opening paragraph. Our Retreat Topic was "Temptation" and when it came to discussing "the love of money which is a root of all kinds of evil" the proposed solution of Christian socialism was given a hearty welcome.

We all know, of course, that such advocacy of Christian socialism can be cheap. But these young men are giving personal demonstration as well. The Junior, who is president of the "Student Y" gave the equivalent of about two months' salary towards the expense of the College Gospel Team a year ago and this last year he gave the same amount to help one of our former students receive special training for his job. On one occasion the Sophomore who was converted from Islam two years back, returned from a visit to his home, reporting that he had been imprisoned, beaten and deprived of all his clothes. One student gave him an

Indian suit of clothes, another gave him the use of a coat and others gave money till all his needs were supplied. I do not say that this is common and that the group always lives on that high plane. Yet I do say that this old and yet ever new brotherhood has its members throughout India. In Lahore, the Capitol of the Punjab, an American "Y" Secretary refused to become the head of the Lahore Y.M.C.A. so that an able Indian might be appointed and has had the privilege of seeing his sacrifice of prestige and money result in the development of that Indian brother into the General Secretary of the Y.M.C.A. of India, Burma and Ceylon. In Delhi, the capital of India, years ago an English missionary refused to be made principal of St. Stephen's College and insisted that an old and more experienced Indian should be appointed. Down in South India there is wonderful work going on in spite of the shortage of funds. About fifteen years ago the work in that field had expanded so greatly that it was evident that the society did not have the funds to send out enough missionaries to man the districts. Fortunately there was a far-sighted leader who realized that there were Indians who could do the same job and do it well. Still more fortunately the Indians were willing to do the same work as the missionary for a salary considerably less than what he received. They knew that they could justly demand the same salary for the same work done but they also realized that this would cut down the number of workers greatly and also that there is only about one in ten Westerners that can work efficiently and live on the same standard to which they were accustomed. They cheerfully sacrificed their rights for the sake of the Kingdom. Small wonder that their church is winning hundreds of caste Hindus each year.

BROTHERS IN CHRIST

We all know what is working this marvel. It is the spirit of Him "Who for our sakes became poor that we might be rich." Sometimes He humbles us and at the same time inspires us by throwing us in touch with some devoted servant of His. Again He calls us through the Word of God and builds up our faith as we study it. Most of all His Spirit strengthens us by "taking of the things of Christ and revealing them unto us." Christ is always away ahead of us and yet always with us. His purity, His devotion will not let us alone, but fill us with shame over the utter poverty of practical brotherhood. Yet His love will not let us slip into the Slough of Despond. "Greater love hath no man than this that a man lay down his life for his friends." Here is the source of the New Brotherhood in India.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. I John 2:10.

THE NEW BROTHERHOOD IN THE SUDAN

By Rev. Ried F. Shields, Khartum, The Sudan

THE street called Straight. It would be easily distinguished from other streets of the populous old city—winding their narrow ways between the close, high stone walls, over the cobblestones, up and down uneven stairs. Even here there would not be great width and that greatly diminished by the rude awnings stretched over the open shops where men squatted on raised floors amongst their rolls of cloth or their brass vessels, or their red and green leather sandals or their spices and fruit. At intervals great stone arches which carried additional rooms or served as buttresses, seemed to draw the two blocks of buildings together as though this were not really an important city street but only a passageway. Narrow doors opened into little courtyards, made cool and inviting by vines and fig and pomegranate trees. In one such was the inn known as the house of Judas. In one of its cool, dark rooms a man had sat for three days, alone. He refused all food and drink. He was thrilled and preoccupied by the memory of a great experience; his soul was illumined by the great revelation received on the way—but his eyes were dark and he was cut off from human fellowship.

At evening of the third day a servant came, his bare feet noiseless on the stone floor, his voice solicitous as he announced a stranger, though a townsman, to see this quiet, blind guest. He was followed closely by Ananias whose hearty voice rang with sincerity and cordiality in his first words, "Brother Saul!"

At once the scales fell from the sightless eyes. The long vigil was at an end. The new convert looked upon the world with eyes of new understanding. There would be other fasts, but never again in mere legality. There would be waiting, but never in uncertainty. There would come separation, but never aloneness. Now he saw a world, not of Jews and Gentiles, but of men who were all brothers in this new-found Christ. And throughout his ministry of speech or writing Paul loved no word more than this word "Brother"—the very first he ever heard from a fellow Christian.

AFRICA AWAITS BROTHERHOOD

This is the word and the spirit which the dark continent awaits. Whether we are guilty, as we are so often accused, of any conscious, spiritual imperialism still it is only natural for men to look at us missionaries with some suspicion or at least to keep aloof. Contact with the West has taught Africa to be on guard. I have just read a book of African life portrayed by a planter. His recital of experiences (his own and his neighbors'); his description of customs; his estimate of character, his estimate of the spirit of the continent itself showed very plainly that he

did not dwell in Africa in brotherhood. His viewpoint is typical. To most traders—and travelers—the Africans are not men as other men but a race to be exploited in any possible way. In a land where human life is held cheaply, they would cheapen it yet more; where native customs have not produced a very high standard of morals or honor they cloak their policy with this excuse and fail to teach anything better.

Our Sudanese Government officials are not of this type by any means. Their administration is most commendable. As a rule they are scrupulous in their dealings with the people. And government doubtless demands sternness. But for the most part the officials despise the people while working for them and so their contacts are devoid of any suggestion of brotherhood.

"LIKE HIS OWN PEOPLE"

But Africa, with its hundreds of thousands of mud villages, is awakening. Its contact with the West whether with unscrupulous trader, supercilious settler or stern governor has shown that western civilization has much that its children need and has implanted a desire for something better than the old generations knew. Herein is the opportunity for the messenger of Christ but small wonder if the African meets him with suspicion. A superior religion does not appeal to him as such. But when that message of promise is given to him by one who really cares for him as a brother, then he is ready to listen.

Your mission work in the Sudan has gone forward on this very basis. One day a Greek priest was sitting in a shop in Khartoum. Conversation had been general when suddenly the shopkeeper, seeing Dr. Giffen passing along the street, said to the priest, "Do you know what Christianity means to the Sudanese? It means that old gentleman with the white beard who treats them like his own people."

A man of some means came to the Mission once during Dr. Sowash's furlough and asked for him. He was told that the writer was taking Dr. Sowash's place and would try to help him. But the man was reluctant to talk to a stranger. He wanted to discuss some business matter and he said, "Sowash is our brother. We can trust what he says."

At Doleib Hill one can frequently see a group of men sitting on the ground in the shade of a house or underneath the doleib trees, in earnest conversation. Most of them are dressed only in a straight cloth knotted over one shoulder. In addition they may wear colored beads and a number of iron bracelets—perhaps a necklace of ostrich egg shell which denotes chieftainship. Their spears and clubs lie on the ground beside them. Some smoke the long-stemmed pipe which itself suggests a council. One of the number is a white man, but his European clothes and sunhelmet are about all that mark him as being different from the rest. His face is as earnest as theirs and his concern apparently as great as they talk over some situation amongst their people which calls for readjustment. They know, of course, that this man is white and speaks the language of their governors. But they also know well that he has absolute-

ly no authority over them—except the authority of brotherhood and truth. And so they come to seek the missionary's counsel.

BROTHERHOOD AND THE SIMPLE LIFE

Several years ago the Rev. Paul J. Smith of our station at Nasir sent to *The Womens Missionary Magazine* an account of a trip he had made into a distant part of the Nuer country. The Nuers, as you have doubtless read, do not live all year round in the same villages but move about during certain seasons to find better grazing for their cattle.

Meager as their diet is in their real homes, in these camps it is even more restricted for they carry very little grain with them and live almost entirely on milk and fish. Grain must all be carried, with what household goods are indispensable, on the women's heads. And so they have only enough grain to make porridge for special occasions. It was among such camps that Mr. Smith traveled, with nothing for equipment but a blanket and mosquito net, and a few dry dates in his pocket in case of an emergency. Characteristically, he did not tell at what deprivation he lived among those Nuers as one of them except that they insisted upon using their little store of meal to make him porridge.

When he left there and returned to the river, he met the English governor of the district who warned him not to attempt to go into that vicinity, as it was absolutely unsafe for anyone to go there without an escort of soldiers. "Well," Mr. Smith replied, "that is strange. I've just been over there visiting those very people and I was never treated so well in my life." This is the influence of a man who goes to these poor African savages, among the least of all men in the measures of our civilized world, and can say convincingly and sincerely, "Brother."

AND SISTERHOOD

These experiences have their counterpart among the women. No small part of the success of our work among the women of the Sudan is due to the fact that these poor, degraded and suppressed women know that, while our missionaries might be at more congenial tasks, with all their superior education and wider experience they are happy to sit in the little mud house in a group of women and babies just as they are and talk, in the ungrammatical language of the common woman, about life as it is and as it might be.

The pioneers of our work in the Sudan (at best we have only just passed the day of the pioneers while in most of our territory the pioneering is yet to be done), have established our work on the basis of brotherhood. On this basis, it must go on. But this cannot be unless we have a much larger fellowship of brotherhood than that on the field. It must embrace the mass of Christian people in America and all the world. These acknowledge without mental reservation that the benighted African villager is in truth a brother. Each must accept his share of the responsibility of this very darkness. "For we are all sons of God through faith in Christ Jesus. There can be neither Jew nor Greek, there can be neither bond nor free . . . we are all one in Christ Jesus."

THE NEW BROTHERHOOD IN ETHIOPIA

By Rev. Chris Kenneweg, Bellevue, Pa.

IF a man has two cows, a white one and a black one, does he love the white one more than the black one?" asked a Galla tribesman as he was teaching his Ethiopian Sabbath School class. "Of course not. Neither does the heavenly Father love His black child more than His white."

Three Apostles of Brotherhood in Ethiopia: Gumtessa, the hospital evangelist; Ibrahim, the teacher; Gubri, the medical assistant at the American Mission Hospital, Addis Ababa.

In this effective native way he was impressing his hearers with the fact that God does not notice the color of skin, that He is no respecter of persons. And well might he have added that as we are equal children before God so are we equal brothers in Christ.

To us this truth may seem commonplace but to millions of Ethiopians it is sensational. Consider the people of the lower tribes. They are a conquered lot; they have no birthright. Centuries of defeatism and oppression at the hands of the stronger tribes have drestroyed any self respect that they might have had.

Now comes this pronouncement of the Son of God, Himself. Brotherhood! Universal brotherhood! Not only with men of the surrounding tribes but with yellow men and brown men and white men as well! It stirs the roots of their being. It lifts them up. In Christ they have a birthright. They can look all men in the face in perfect equality before the only One that counts.

What a great gospel to preach to a benighted people!

Just as startling, perhaps, is this teaching to some of the higher tribes in Ethiopia as well. Looking with disdain on the Negroid or less fortunate tribes, they have not thought them worthy of the preaching of the gospel. Many of these tribesmen despise Europeans or Americans. Their prayer arises, "God, I thank Thee that I am not as other men." It must be soulshaking to learn that God loves them not a whit more than the lowest of the slave people.

There is a new brotherhood arising in Ethiopia. As the gospel is preached the momentum grows. The missions have preached it. The old Coptic Christian Church is rousing from her sleep to preach it. Old

lines of difference are disappearing.

Strong influences interfere. In the second chapter of "The Never Failing Light" the author speaks of a war as a major enemy of brotherhood. I do not think that this is true in Abyssinia. War is considered inevitable there. Men have looked upon it as an occupation. In times past it has meant loot and slaves. Some have thought it a game.

Far in the interior one day I passed a river where the inhabitants come on a certain day to do battle. All year round they may be the best of friends and trade and traffic back and forth. But on this set day they bring their spears, swords and arms for a day of sport. The man who kills a warrior on the other side is somewhat of a hero and is allowed to wear his hair a certain way. I saw one of these young bucks strutting his honors. The following day they are the best of friends again. If asked why they do this they simply say, "It has always been done."

But war was never anything else than horrible. Fortunately Ethiopia has an emperor who is a man of peace. Of all the Ethiopians I have met he seems best suited to be ruler. Conciliation is his watchword. When necessary he clamps down in a way that discourages future warfare.

However, the author has put his finger on the sore spot in Ethiopia when he speaks of race hatred as the big obstacle to brotherhood. Tribal lines and social lines interfere with all progress. Certainly do they impede the establishment of the new brotherhood. But all lines of distinction must eventually fall before the power of Christ.

Brotherhood in theory and brotherhood in practice are different things. We in America with all our incentives toward the practice of brotherhood have little to brag about. How much more difficult it is to teach the people of Ethiopia to act like brothers.

There are approximately seventy different tribes in Ethiopia with as many languages. Illiterate people are separated by mountains and rivers. Tribal warfare has been their inheritance, the survival of the fittest their practice. Each one has had to look out for himself and trust no man.

Often, helping a man means getting into trouble. So when a man gets sick along the road he is left to shift for himself. "God wills it," they say of his sickness. Many are afraid of disease and pass by on the other side. Strange to their ears comes the Good Samaritan teaching of the missionaries to take care of their brother or bring him in to the hospital.

The American Mission Hospital is a great gesture of brotherhood. There is no getting around its teaching. People shake their heads in wonder. It is hard for them to understand the missionaries coming there without a thought of profit.

Sweet to our ears comes the news of Ethiopian people helping one another in Christian brotherhood. The preaching of the Word moves these Abyssinian folks.

Sometimes the way is hard. A man came to the hospital in Addis Ababa with a smashed leg that had to be amputated. As he said he was penniless with a wife and two children to sup-

port the boys proposed that we take up a collection to buy a donkey so that the family could transport goods to and from the market for their sustenance. A week after the man left I heard that he had not gone back to his family but was living with harlots in town. Taking a boy along I finally located the man. The story was true. On a street corner there we talked to the man about the way he had mistreated our friendship. The crowds passing by stopped to listen. It was a fine opportunity to preach brotherhood. The crowd voiced its disapproval over the conduct of the man. It developed that he had had other money all the time. With a shamed face he gave the boys' money back. When I returned it to the boys they accepted it stoically. They knew their own people.

Perhaps the greatest evidence of the new brotherhood is in the growing desire of the Ethiopian people to take the gospel of brotherhood to their less fortunate neighbors. In Sayo, for instance, the native people of their own will support an evangelist who goes out day by day to teach the Word to the needy. I remember the thrill I had when one of the boys offered to give up a seventy dollar a month government job, a high position in Ethiopia, to go to a tribe where the gospel had not been preached for just enough money on which to live.

The people of Ethiopia need the gospel of brotherhood. Blessed are we to be called to preach it. May the dawning of the new brotherhood in Ethiopia presage a new and better day.

THE NEW BROTHERHOOD IN EGYPT

By Miss Minnehaha Finney, Tanta, Egypt

BROTHERHOOD is a widely used expression. It denotes a fraternity, an association, a fellowship, a society. Christ our Savior put a narrower limit to the term when He said to His disciples and to the crowds, "One is your Teacher and you are all brothers . . . One is your Teacher, even Christ." — (*Moffatt Translation.*)

Christ, our Leader and Teacher laid down the basis of this New Brotherhood when He said, "A new commandment I give unto you that ye love one another." Christ made *Love* the foundation principle of the New Brotherhood.

We are prone to think of love as savoring of weakness. But Christ our Leader and Teacher who laid down the Law of Love, and who Himself is the very essence of Love, said "Be of good cheer, I have overcome the world." We are followers of the Victorious One.

Bishop Gwynne, one of our missionary leaders in Egypt, in an address before a Conference on Mission Work, said: "We wait upon God and ask for reenforcements of courage, nerve, and spiritual energy for the work before us.

"Back to Christ .That is the only source of inspiration and might for attacking the gigantic venture. He knows all. He has been there before us. He bore the brunt. He wept at the sight of the sorrows of man . . .

He agonized to redeem. If only we will give time to listen, He will speak to us.

"My son, My daughter, be not over anxious or worried. All that you have heard of the needs, of the sorrows of the world, of the open doors, of the splendid opportunities . . . all that is My work. I plead with you to do the little you are asked to do *with all your might.* With five small loaves and two small fishes the little lad was willing to give Me, I fed five thousand. Lend to Me all that you have. You, too, shall see miracles—. Lift up your hearts, 'My Father worketh hitherto and I work.' 'All power is given unto Me in heaven and in earth.' When I bought the souls of men by My own blood I held the control of the universe of man. 'Be still and know that I am God.'

"Have you a sense of unworthiness because of your human weakness or failures, or lack of faith? Have you some crippling selfishness which handicaps you from taking your full share in My service? Come once more to Me. 'Be of good cheer, thy sins be forgiven thee.'

"Are you amazed and aghast at the vastness of the non-Christian world and the apparently impossible task of evangelization? Are you afraid of the moaning of the storm-tossed millions of unsaved souls? Those winds can be hushed and the waves die down, 'Be of good cheer; it is I; be not afraid.'

"Do you doubt the world of this age, with its discoveries of modern science, its conquest of the air, its new-found instantaneous communications between all the lands of the earth, its rapid transport, its blatant secularism, and boastful philosophies, so called? Have you a ghastly dread that this age has outgrown My Church? My children, in every age the tempter said that. Never has man needed Me more. Never have I a greater need of man. 'Be of good cheer, I have overcome the world.'

"With our ardent gaze fixed on Christ, Peter-like, we step out upon the sea of difficulties all about us out here in Egypt. Peter-like, how often we take our eyes off of Christ to look at the difficulties which surge around us and then we begin to sink. Treading these rolling waves, the eye of faith on Christ our Leader,

'We fly aloft, with impetuous roar,
Pursue the foaming surges to the shore.' "—Dryden.

NATIONALISM

We dare not ignore the many difficulties which beset us. They are many and varied. Narrow Nationalism in Egypt can be given the credit of the Anti-Missionary campaign which had such a prominent place in the columns of the Arabic press during the months of June, July and August, 1933. Day after day, bitter articles, probably for political reasons, appeared in the newspapers accusing the missionaries of kidnaping children, practicing hypnotism, insulting Islam, offering bribes to enquirers, and carrying on political propaganda. As a result of this publicity which had its beginnings more than a year ago, societies have sprung up for the Defense of Islam, and the Young Men's Moslem Association has made capital of the situation to increase its prestige. There have been not a few unpleasant incidents.

Great wisdom is needed and we ask God to fulfill His promise to give us this wisdom in making any adjustments which may be demanded of us, so that His name may be glorified and His Kingdom advanced.

The influence of Western education is playing an important role in Moslem nationalist movements. Egypt as a whole is not becoming Westernized because of the fact that the very large majority of the people, the fellaheen or peasant class, have little touch with so-called Western education. On the other hand, Islamic intellectual circles today abound in skeptics, higher critics, reconcilers of Islam with modern science, reformists and modernists, all of whom are seeking by one means or another to purge Islam of superstition and illogic. Conservative Moslem leaders are more and more aware of what all this is leading to in drawing away the educated class from Islamic tradition and dogma. Who can blame our Moslem brothers for resisting all this influence and for their alert attitude towards what they consider the sources of this influence? Here again, we have our opportunity to display our Christian love, tact, and wisdom, all, with a greater devotion and loyalty to Christ our Leader and Teacher.

SOCIAL CHANGES

Many social changes are taking place in Egypt under the influence of Western ideas. Perhaps all these social changes are not for the good of Egypt. Islam can delay but it cannot prevent social change, whether good or bad. The emancipation of women, so contrary to Moslem tradition and law, is nevertheless finding many advocates and many pleasing examples in Egypt. Here again, Western educational systems have set the pace with the result that the daughters of the higher and middle classes are generally to be found, for at least a few of their youthful years, in the school-room.

The minimum age of marriage for girls has been raised to sixteen. A Moslem Judge, however, gave as his opinion in 1930 that "limiting the age of marriage by law to sixteen is not meant to prevent lawful marriage before that age." It is very easy to nullify a law by the interpretation put upon it.

BARRIERS

In all mission fields is there no barrier so formidable as that which exists between the Moslem and Christian. This barrier is doubly strong here in Egypt. This barrier has been built up on both sides for more than thirteen centuries upon the spiritual basis of fear, suspicion, and un-love. The very beginnings of this barrier were found in the debased Christianity which the Prophet found when he first began to seek the way of truth. The Crusades, which marked the futile attempt of war-like medieval Europe to win back the Moslem lands to Christianity and the cruel methods used by crusading armies threw into oblivion the Crusade of Love which was Christ's method. Nothing can melt this barrier of adamant but the rays of our Sun of Righteousness, the Light of the World, Christ Himself, in whom we, His followers, must have that "faith which worketh by love," if we would accomplish the task which our Leader and Teacher has given us. "Lord, increase our faith!"

FOREIGN CORRESPONDENCE

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

"OTHER SHEEP"

By Alicia B. Moore, Tanta, Egypt

One of these was found at a shoe shiner's stall. He opened the conversation by saying that he was an Armenian Protestant and neither pastor nor people had ever called. We promised to go the next morning. After many inquiries we found their roof rooms. Both he and Madam Nieshan gave us a warm welcome. We passed through their rabbit yard, then through the corner curtained off for a kitchen, into the living room. There was a bed, a divan, and a cupboard. But the most attractive piece of furniture was a crude hammock with a box frame to hold a mosquito net over a lovely baby. Their daughter had taken this baby at its mother's death because the father had threatened to throw it in the canal.

They told us their story and showed us the old family Bible, Pilgrim's Progress and photographs of relatives killed in the 1920 massacres in Armenia.

Madam was treated in our hospital for rheumatism and during her stay got very much interested in the work of our Bible woman and her teaching. She asked many times if we would employ her to do the same work for her own people in Tanta. So we started her with a Bible and note book at a salary of $5.00 per month.

Some of her people know only Turkish, others Armenian. Madam Nieshan knows both languages, and has the Bible in both. At first some refused to accept the Bible in their home. They said how could God allow innocent women and children to be shot down and driven to the desert to die?

In one home we found a poor old lady suffering from both Bright's disease and diabetes. Her husband and sons had been killed by the Turks. She asked where she would go when she would die. Our faithful witness told her, "to Jesus," then explained the way. The woman's daughter makes lace to sell to provide for them. They have promised to bring her to the hospital. Just now there is a young Armenian woman in the hospital. She understands very little Arabic but takes pleasure in attending the Arabic service for patients.

"TINY TIM" AND HIS FATHER

"Tiny Tim" the Armenian baby who spent his first nine months in the hospital, was taken home by his happy father a few weeks ago. He had added sixteen pounds to his original three and one-fourth pounds.

We succeeded in getting the Bible into all but two homes out of twenty-seven. Then, because of the death of a neighbor of one of those who refused the Armenian Bible woman, we missionaries got in. You should

have seen how the young folks there drank in that message.

Since then two more Armenian families have moved to town. One preferred gambling to hearing a message from the Bible. The wife took typhoid fever and was brought to the hospital. I went to see her and got little response in Arabic. I took Madam Nieshan, the Armenian Bible Woman, and gospels in both Turkish and Armenian. She turned her face to the wall while Madam Nieshan read and prayed, and gave no indication that she accepted the message. She died soon after that leaving a husband and four little children.

The other new family is a great joy to us. Both husband and wife are advanced Christians. Their bookcase is full of religious books.

There have been four deaths in the other homes where the Gospel Message was accepted. Each one was saved, we believe. One young man—a heart case—kept the Bible on a little ledge within reach and continually said, "Praise the Lord!" One woman who had lost husband, brother, and sons at the hand of the Turks showed signs of all her suffering and was in great mental distress. Madam Nieshan gave her assurance of the heavenly home for all who are His children. She then got peace. She spent much time in the hospital but after her last stroke she was at her sister's house. She never spoke again, but, thank God, she heard the Word while she was well enough to decide whom she chose to serve.

There have been answers to their prayers; one for healing of a nearly hopeless eye; another for work; two others for good but not great fortune.

It is a grand thing to have the Bible in these homes, but the real battle has only begun.

NOTE:—These Armenian families here in Tanta have been cut off from almost every religious service as there is no Armenian Church in Tanta. Very few of them understand Arabic enough for them to be able to profit from attending the churches where Arabic is the language. Mrs. Moore has been very active in getting the Armenian Bible Woman, Madam Nieshan, put to work among these needy famiiies. In fact, Dr. and Mrs. Moore, with some little help they get from a few others give this Bible Woman all the financial support she gets. Madam Nieshan is a fine Christian woman and for years has been a refugee in Egypt, fleeing for her life from Turkey where she had been a Christian worker, so she is very happy to be able to work for her Master here in Tanta.

M. F.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

JUBILEE SERVICES IN ETHIOPIA

What would not some of us in Gore have given to have been in Pittsburgh these last few days! We thought of the friends there constantly and indulged in some meetings of our own to try to catch the spirit of the Anniversary. We began Wednesday night by eating together at the home of Mr. and Mrs. West, having a prayer service with the children of the Mission, and then when they were tucked away, rereading the History of the United Presbyterian Church as printed some time ago in the church paper. Thursday night being our regular Prayer Meeting night, we were together again, and remembered the meetings in Pittsburgh. On Friday night we met again and had a service of song and prayer, and on Saturday night we had the children with us again and after a service had a corn roast around the fire-place. Sabbath night we had a very nice service at the home of Dr. and Mrs. Dougherty and completed the reading of the History of the Church, all the time thinking of the folks at home as just sitting down to their dinner and reviewing the feast of good things which the meetings would have brought forth. We eagerly await the reports of the Anniversary meetings and trust that we will have full reports from many friends. *Reporter.*

Individually we remembered the convention meetings day by day in Sayo. Wednesday afternoon was our

regular time for prayer meeting, so we all remembered the friends at the convention. Sabbath evening as we met for our Devotional hour we could picture the folks back home attending the morning services of the last regular day of the Convention. (You know we are eight hours ahead of you, in time, out here). We sang "Noble Duty" with much feeling in our hearts and often remembered you all in prayer as various prayers were offered.

Monday afternoon at 5 o'clock had been the time set aside for our Jubilee Day service. So we met down at the church with these Ethiopian friends who had confessed Jesus just recently and also with those who had done so before. There were 45 of us there. A short history of the church was given. You know it would be pretty hard to explain all that had been done by our church to these uneducated folks. So only the important leading facts were given.

Dr. Bergsma gave a good talk on being Christ's hands and feet using this to go with Christ being "the head of the body, the church" as shown in Col. 1:18. Gidada also gave a short talk on what we Christians in Ethiopia can do to bring others to Christ. He mentioned the neighboring tribes in the Sudan as our neighbors, too, and Ethiopian Christians should love their neighbors, as Christ asked us to do in the second great commandment.

It surely was good for us all to meet in prayer, and it was especially impressive to realize that many, many other similar groups were meeting with us in different parts of Christ's Kingdom.

—Margrietha Buchanan.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

SCHOOL DAYS

By Miss Evelyn Cathcart, Rawalpindia, India

This is the time of the year (June) when perspiration flows and thoughts do not! My Girls' School in the city continues, however, although a number of our pupils are leaving us these days for Murree and other higher places where the air is cooler. My Bible Class is held in rather a small classroom and as three classes come together for it the floor is just packed. The attention is always good. The other day as I finished my class and came into the office I found a Mohammedan woman waiting to see me. She asked me what I had been doing and I told her. She then said, "This is fine that you teach the girls the Bible." Usually their approval is not quite so outspoken.

I put up the list about two weeks ago of the Memory Work for this year for my Bible Class. The members recite to me after school whenever they are ready. For a few days my office was just crowded with girls ready to give their verses and almost scrambling over each other to be the first one to give them. I said I had never seen anyone so anxious to recite Bible verses before! The rush is over now and over half of the girls have given all that I wish them to give before our vacation time.

I have been having a special class in English for a few girls who are behind in that. It is mostly conversation but based on a book. The other day we had the names of various parts of the body and it proved rather hard for them to straighten them all out. So we had them pointing to a knee and saying, "This is my neck," and other strange combinations. Someone always knew and laughed so we had a good time as we acquired the language.

I had my Seventh Class write compositions the other day on, "Why I like to Go to School." Almost all said they came to school "to learn to be polite." As I thought about it afterwards I decided that it was not a

bad goal for children the world over. Sad to say that sometimes in groups of several nationalities, as on shipboard, the Americans do not stand out for their politeness, although I confess this in the presence of Americans only!

Flowers are almost all dried up these days although we still try to search out enough for a little bouquet for the table. This being my first year in Rawalpindi I am rejoicing in the vegetables that come out from Kashmir to us. In hot weather when one has no appetite to begin on it is much easier to force down peas and beans than okra! Our thermometer here has been staying down to about 107 or 108 although some nights are the *limit*. It seems to me that I almost expect to see my face withered up like a prune when I get up! My mirror does not confirm my expectations though.

This morning as I sat in the office at school I heard very loud angry voices. The caller said it was a quarrel between a father and his daughter. The daughter was grown and the dispute was being carried on right on the street corner with a goodly number of onlookers. As I listened to the tones which sounded scarcely human it impressed on me anew how Satan can change a life to all that is undesirable. Pray with us that these lives that have not yet come to know Christ, who transforms the life He enters, may soon be led to invite Him in.

JOY

"Who for the joy that as set before Him, endured the cross, despising the shame."

Yes, I have sought both far and near;
I've listened for that voice so dear
A breath, a sound while passing there
I've heard, and found exceeding rare.

Said I, "I'll practice o'er and o'er
That note; and then I'll seek for more."
But e'er I made a perfect tone
The sound was lost, my heart a stone.

And then I sought a harmony
The essence of eternity,
The music of the rolling spheres.
Ah, would that come to my dull ears?

I listened mid the din and strife
I listened for a song of life.
But all I heard was one refrain
And lo! it was the song of pain.

Life through death, and joy through pain
Thus that wonderful refrain
And my longing heart grew still
Beneath the cross set on a hill.

G. R. P.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

THE CHURCH PROGRAM

We are now in the second period of our Church Program, in which church attendance, soul-winning and community responsibility are emphasized. The Objectives set forth are:

I. To help build up our Church services; By persuading all members to attend regularly; By continually inviting others in the community to attend.

II. To recapture for our church the Apostolic zeal for evangelism, which will result in again adding to the church daily such as are being saved, By interesting all members in the salvation of the lost; By helping to train them in the art of soul-winning.

III. To carry the love and personal service of Jesus to the needy ones of the community.

The Church seems to have lost her Apostolic zeal and fervor and today we are summoned back to the same old and only method of renewing that zeal. We read of those early disciples, "They were all with one accord in one place," which in modern day terms might mean "They were all attending the Bible School, studying the Word of God; They were all at the morning and evening services and they were all at the mid-week prayermeeting." Of course they had zeal and we read again "And when they had prayed the place was shaken."

They had a deep passion for the salvation of their friends and neighbors. May we pray today:

"Oh for a passionate passion for souls!
Oh for a pity that burns!
Oh for the pure prayer power that prevails
That pours itself out for the lost;
Victorious prayer in the Conqueror's name
Oh for a Pentecost!"

* * *

A YOUTH MOVEMENT

There is a new Youth Movement. Different from other Youth Movements of which we have heard much, this one is specifically for the purpose of evangelism. It was a privilege to be invited to sit with the Ministerial Union of Allegheny County and the leaders of this Movement, and to listen to the discussions.

Pittsburgh area is to be a sort of laboratory in which to try out the organization and from the experiences gained, make plans to carry on a nation-wide series of meetings.

Why should we not expect that there should arise today, bands of young people with the same devotion and zeal as characterized those who were the leaders in The Student Volunteer Movement, the Christian Endeavor and the Christian Union and that such young people offering their services for personal work in every congregation would stir the whole church to new activity. "Your sons and your daughters shall prophesy and your young men shall see visions."

IMPORTANT NOTICE—CHANGE OF TREASURER'S ADDRESS

Please send all subscriptions to Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa., instead of to Publication Building as heretofore.

"NAZARENE"

"Nazarene" famous painting of the Christ by Col. H. Stanley Todd, recently committed by the artist because of his interest in furthering Christian unity and missionary endeavor to the cause of "Christian missions throughout the world," is being exhibited at the United Foreign Missionary Conferences in principal cities of the country, auspices The Missionary Education Movement, it is announced by Dr. George F. Sutherland, chairman.

It has been on exhibition in the Hall of Religion at A Century of Progress by the Federal Council of Churches of Christ in America. Now it is being exhibited in important cities, from coast to coast, as a contribution on the part of the United Foreign Missionary Conferences to the religious life of the communities in a nation-wide interdenominational missions rally.

Leading clergymen of all faiths have acclaimed "Nazarene" an inspiring and dynamic concept of the Christ of the modern world. The painting which presents the Christ as virile, courageous, blue-eyed and fair-haired has attracted international attention because of its splendid portrayal of the Savior as the "Christ Triumphant," in sharp contrast to the traditional concepts of the "Man of Sorrows." It has given to thousands a new appreciation of the founder of Christianity.

The stated purpose of the United Foreign Missionary Conferences is "to co-operate with local churches and all other Christian agencies in presenting anew our own and the world's need of Christ, the wealth of our resources for the life in Him and the call of God and the challenge of the present world situation for the continued development of foreign missions."

Speakers at the conferences include Dr. E. Stanley Jones, internationally known missionary Evangelist; Rt. Rev. Logan H. Roots, Bishop Diocese of Hankow, China: Miss Yi-Fang Wu, President of Ginling College, Nanking, China; Dr. Herman Chen-en Liu, President, University of Shanghai, China; Miss Lillian L. Picken, evangelist and social worker, Satara, India, and Dr. Charles R. Wason, President, American University, Cairo, Egypt. Accompanying the speakers are: Rev. Herbert P. Laflamme, Honorary Executive Secretary of the United Foreign Missionary Conferences, Dr. Gilbert Q. LeSourd and DeWitt Durgin Lash, well known musical conductor and Curator of the painting.

Col. Todd was recently elected an honorary member of the Clergy Association of New York and Neighborhood because of his Notable contribution to the cause of Christianity. During the war he served with the Intelligence Division, General Staff, Washington. Later he was appointed American Red Cross Commissioner to France and Belgium. Regarding his fair-haired blue-eyed Christ, Col. Todd explains that there were blond tribes in Israel, that the blond type is most radiant in emitting light and that his conception represents the glorified man of all races.

Comparatively few of our readers will have the privilege of viewing the original painting but the reproduction on the second page of this issue of our Magazine will give one some conception of the "purity, poise, love, suffering and triumph" which the artist has depicted.

Notice to Presbyterial Secretaries.

Your Delegate Blanks have been mailed to you. Please do not lose them. *Use them.* Secure the names of your delegates as soon as possible.

The Honor Roll will be published in the Magazine for December, and thereafter for three months. Lillian M. Robertson, Convention Secretary.

"BE ALIVE"

"Be alive unto God, through Jesus Christ our Lord."
Romans 6:11

Be, yourself, a reader of the Women's Missionary Magazine.
Endeavor to enlist one new Magazine Subscriber, and two new Magazine Readers each Month.
Always be ready to give information, and suggest helps regarding Missionary Literature.
Link your efforts with those of Prayer and Efficiency Secretaries in making your society 100% *in individual and group use of Prayer Cycle, and in the organization of Mission Study Classes.*
Insist on a five minute report period at each monthly business meeting.
Vary reports to gain new interest, and keep alive the old.
Enlarge the vision of your membership by means of a definite and well-aimed program.

The foregoing constitutes the slogan, and working goal for those of us whose place it is to keep the women of our presbytery informed, and alive to the needs and conditions in our fields of missionary endeavor.

Each one of us is responsible to an organized group, and it is our privilege and duty to read and study that we may not only suggest and direct, but inspire to greater interest and effort.

Jacob in pronouncing blessing upon Joseph said: "Joseph is a fruitful bough, a fruitful bough by a fountain, and his branches run over the wall."

Can this be said of us?

We are living and working by a veritable fountain of knowledge. We have our Magazine, our Mission Study Books, our Prayer Cycle, and a vast miscellany of missionary literature. Through improving all these opportunities to know, are our lives becoming enriched? Are our branches running over the wall, touching and influencing others with our missionary zeal and enthusiasm?

In the words of another: "Let us make quick use of the moment."

"'Tis ours to know
Ours to love,
Ours to serve our King above."

A part of an address given at the meeting of Monongahela Presbyterial, October 5 by Mrs. K. H. Arnold, Wilkinsburg, Pa.

* * *

SOMETHING NEW ON SOMETHING OLD

Many of you have the recent leaflet, "Our Heritage," by Miss Jennie B. Wallace. Now you will want the fuller history of the WGMS just published by the Editorial Committee with Miss Ida B. Little as chief compiler. This pamphlet contains a detailed account of the developments of our organization from 1883 to 1933, including a report of the Jubilee Anniversary in Pittsburgh. It also contains a review of the work in each distinct field, home and foreign. It is printed on good quality of paper and nicely bound in the WGMS blue;—well worth the 20c we are asking for it. Order from Literature Department.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THANKSGIVING

Thanksgiving time is drawing near
When men shall worship Him with fear,
And praise and sing His matchless worth
The Creator of the thankful earth.

A time when breezes blow so bold,
Fluttering down the leaves of gold,
When earth itself begins to fade
With the season's ever-changing shade.

Families then shall gather round
With thankful hearts they shall be found,
His holy name they all shall praise,
While their joyous songs in anthem raise.

A joyous feast they then shall hold
As did the Pilgrims as of old
To celebrate His loving care
His mercy toward their lives to spare.

—*Ralph T. Anthony.*

As we enter this month we always think of Thanksgiving Day. A day specially set apart for the giving of thanks.

After the first harvest of the New England colonists in 1621 Governor Bradford made provision for their unitedly rejoicing together with prayer and praise.

In 1623 severe trouble came to these brave families because of drought that threatened a complete failure of their crops. A call went out for a day of prayer and fasting. This day was changed to a day of thanksgiving by the coming of rain during their prayers.

Gradually it became the custom to appoint a day for thanksgiving after the harvests were gathered. These appointments were by proclamation of the Governors of the several New England colonies.

During the Revolution a day of national thanksgiving was annually recommended by Congress.

Since 1864 the President has appointed a day of Thanksgiving, and his proclamation has generally been followed by similar proclamations from the Governors of several States.

The credit of this appointing of a Day of Thanksgiving belongs to Mrs. Sarah Josepha Hale, editor and author, born in Newport, New Hampshire, in 1788.

In her time some states had an annual Thanksgiving Day, and some states did not. Mrs. Hale was Editor of *Godey's Lady's Book,* one of the most popular magazines of her generation, and for twenty years she sent out pleas through its columns for a nation-wide thanksgiving. She also wrote letters to the Presidents

of our country, and finally President Lincoln, in 1863 appointed the last Thursday of November as Thanksgiving Day, and at once people honored Mrs. Hale by calling her the "Mother of Thanksgiving."

The last Thursday of November is a call to all citizens to gather in their accustomed places of worship to praise and thank God for the blessings of the year. The very call to prayer is a challenge to us. We are prone to think of our little worries and anxieties but when Thanksgiving Day is mentioned we turn immediately to the great things of our lives and recount the blessings of the year.

It is a beautiful custom of the women and children of our church each autumn with thanksgiving and praise in the heart, to express their gratitude by gifts to carry the good news of salvation to those not knowing Jesus Christ.

We are now in the midst of the Ingathering season. May these days be spent in meditation of His great blessings to us.

Thank Him for His gift to the world—His Son—our Saviour.

Thank Him for placing us in this land where womanhood is loved, respected and honored.

Thank Him for the church and all its organizations.

Make a list of the blessings you have received in your individual life this year.

After the reviewing of the days of this year all will seek to express gratitude for His wonderful care and provision for us each one.

Bring thy gift—
Not that He needs it, but that thou
Needest to pay thy vow,
To voice thy mood
Of ardent gratitude;
Gladly to lift
Thy heart to Him who hath done all for thee,
To help the world to see
His strong, paternal care and boundless sympathy.

THE 1933 THANK OFFERING

The Thank Offering year closes December 31, 1933. Our General Treasurer keeps her books open until the first mail of 1934 is received.

She wants the love gift of each society to be included in the total amount. To have your offering included please send it early to your Presbyterial Treasurer in order that she may have sufficient time to reach the General Treasurer before the last of December.

The money of Life Memberships and Life Directorships is a part of the Thank Offering.

The Senior Life Membership is twenty-five dollars. The first one received was in 1886. The Junior is ten dollars and was begun in 1904. The first Life Directorship was received in 1917. The amount is three hundred dollars.

Each year some societies neglect to send names and addresses of Life Members at the time they send the money. This causes much disappointment to the ones who should have received a Life Membership certificate.

Several society secretaries have asked questions about the thank offering. These may be the problems of others so we will answer these through the Magazine.

May money given for Life Membership and Life Directorship be designated for any other purpose?

No. From the beginning 1886 the Board has felt these funds should not be used for current expenses, but be held for some specially needed object, which the Lord in His providence would in time indicate.

May a society designate part or all of its Thank Offering for Life Memberships?

No. An individual may designate her Thank Offering for any work for which the W.G.M.S. is responsible. A society can not designate its Thank Offering for any purpose.

Does being a Life Member entitle one to be a voting delegate to all meetings of her Presbyterial?

No. She is a Life Member of the W.G.M.S and has the privilege of voting in the General Convention. The Presbyterial voting body is made from officers and elected delegates from each society within the Presbyterial.

How may a Presbyterial gain a place on the Honor Roll?

By each society in the presbyterial giving a Thank Offering and reporting same to the Presbyterial Thank Offering Secretary, she in turn sending complete report to the General Secretary on time. This report must balance in the number of societies with the last Statistical Report. If societies have merged or disorganized this fact should be reported. Last year two presbyterials received reports from all societies, but two societies in each presbyterial failed to give a Thank Offering, thus keeping them off the Honor Roll.

In all our planning may we be much in prayer. Without His blessing all our plans will be in vain. Prayer plus good methods, plus consecrated zeal will result in victory.

THE FIVE LOAVES

What if the little Jewish lad,
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said;
For food the thronging people call;
I only have five loaves of bread,
And what are they among them all?"

And back the mother's word might come,
Her coaxing hand upon his hair;
"Yet go! for they may comfort some
Among the hungry children there."

So to the lakeside forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent,
Through all the crowds beheld the lad.

And saw the loaves and blessed them,
Beneath his hand the marvel grew;
He brake and blessed, and brake again,
The loaves were neither small nor few.

For as we know it came to pass,
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say—
That miracle beside the lake?

—*Selected.*

Requests have come in for a pageant that would require very few characters. There has been a reprint of "Transferred Treasures," written by our late friend, Mrs. John Heslip, which is just off the press. It is a pageant that will not require many characters and has no long speaking parts. The price is 10c per copy.

"When we have exhausted our stock of endurance,
When our strength has failed when the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
His love has no limit, His grace has no measure,
His power no boundary known unto man:
For out of His infinite riches in Jesus
He giveth and giveth and giveth again."

—*Selected.*

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Has your new organization been announced through these columns? Perhaps you have not yet sent in the facts. Please do not delay in this matter. We are happy to present the new society at Langeloth, Pa., the Slovan Mission YWMS. There are twelve members. The name of the president was not given.

We trust that all the Y. W. secretaries are faithful readers of the Magazine. Will you not make sure that you have a complete list of the societies under your care. Also, will you not redouble your efforts in the matter of organization of societies. Oh yes, Slovan Mission is in Chartiers Presbyterial.

THE SPECIAL FUND

Now is the time to make sure that your society is to be on the honor roll because it has done its part towards the support of this work. By the end of September, there was a good sized nest-egg in the special fund—$246.00. At the same time in 1926, the returns were nearly one thousand dollars. But of course this is *not* 1926! Some things have happened since then! Begin now to do your part. "We do our part" is a great slogan. Can we claim a place of honor?

CLUB-ROOT!

What is it? We are told that club-root is a root or roots which cease to perform natural functions —the functions of digging into the soil and sipping moisture and other nourishment for the growth and refreshing of the plant. Rather does it wrap its tentacle rootlets about themselves and becomes but a matted ball or hard fist.

A lover of gardens—vegetables as well as flowers—told a cabbage story. He said he was expecting a lot of fine heads of cabbage. He noticed however that the heads seemed small and were showing no tendency to be larger. He pulled up one and took it to an experienced gardener to show him the gnarled roots. His friend told him that the trouble was club-root and that he would have no crop to furnish juicy dishes or crisp slaw. Also, he told him that no cabbage could be grown on the soil for five years. Every head was afflicted with club-root and was pulled up and cast aside as unfit for use.

Now, what had happened? It seemed to be a case of unfit soil, due to the entering in of something foreign which caused the roots to draw themselves into themselves and away from the necessary moisture and nourishment.

Why all this dissertation on a vegetable so plebian as cabbage? Simply this, it may be used as a parable reminding us of a possible reason or reasons why some Christians start out so promisingly and then cease to be useful. No amount of urging seems to have any effect in restoring such to a place in the

work. Is it a case of mental or spiritual "club-root?"

Let us keep the parable in mind, the fact that the soil seemed to be a real factor in the failure of the cabbage to grow. Cabbage did grow there, hence outside influences must have entered in. So in life. Many people have started out well. They had godly parents. They were trained more or less carefully in early life. They grew in usefulness and showed promise of being worthy servants of the King.

Self began to assert itself for itself and the tiny rootlets of love and consideration were strangled. They could no longer dip down into the moist earth to draw nourishment. A luke-warmness for others began to grow. Indifference helped to make the matting ball harder and more useless. Worldliness laid hold and did its worst. Now it was easy to say "no!" to the appeal of the Christian friend. The "eat-drink-and-be-merry" state had been reached. The "what-do-I-care?" whether others know about Jesus and His love attitude of life has been adopted. A real case of club-root has been developed.

The gardener seemed to feel that if the soil were properly cared for, in five years the crop of cabbage might again be abundant. So there is hope that club-root Christians may be freed from the stigma of being useless if the cause or causes of the trouble be removed.

We might suggest some of the causes of club-root among Christians. One very common one is criticism or uncharitable attitude toward one who is trying to do her duty. Not many can do good work if fault-finding is prevalent. Another cause may be the failure to show appreciation when one has rendered a real service, small or great. While one should not live to be praised, it is a thousand times better to speak a kindly word to one with living ears than to strew her with encomiums and flowers when death has stopped the ears. Another deadly substance is indifference on the part of the person herself, a don't-care-spirit, let-someone-else-do-it! Probably no deadlier one exists than plain worldliness, the things of the world,—pleasure, ease, frivolity, questionable practice, entering in to claim the time and energy of a blood-bought soul!

The end? What do you think it shall be? Can it be else than sorrow? No, unless the soil is renovated by the entering in again of unselfishness, the functioning of love and determination to be of use. Until such a time, those who live so selfishly are but cumberers of the earth. They may not be a blessing to others until the foreign substances have been removed from the soil of life.

In what state are the roots of our lives? Are our lives vitally connected and consistently growing because we are feeding on that which makes for Christian character and service? What we are is expressed very much in what we deliberately choose to do. Where do we put forth our best efforts—in service of self or for others?

As the work of the fall begins, may each one determine that she shall not be afflicted by club-root. Rather may the tap-root of the spiritual life be nourished by the exercise of prayer, obedience to God's commands and faithfulness in Christian service. Beware of club-root!

METHODS

A highly decorated cover is that of the year book of the Nelle Smith Guild of Warren, Ohio. The design done in bright toned paints pictures an oriental scene. The July meeting is entitled a "Jubilee Jamboree." The Christian home is to be discussed in a very definite way at another meeting. There is to be mission study once each week of July and once in August. On pages opposite some of the programs are

the names of books forming a reading list—more than forty of them. These were carefully selected and should prove most interesting as well as instructive. Other good things might be mentioned but let the review close with this quotation on the topic—"Worthwhile."

"Not what you get but what you give,
Not what you say but how you live;
Giving the world the love it needs,
Living a life of noble deeds.
Not what you have, but whether found
Strong for the right, the good, the true
These are things worthwhile to you."

Miss Helen Johnston, 506 Woodbine S. E., Warren, Ohio, was the correspondent.

Mrs. Howard Oakes, 718 W. Penn St., Butler, Pa., has sent in the new year book of the WMS. It is a nicely printed booklet with full programs. This question is found on an early page and with a set of questions under it:—"What kind of a missionary am I?"

1. How is my record for attendance?

2. Do I pay my dues promptly so as not to worry my treasurer?

3. Am I taking the Prayer Cycle that I may remember to pray regularly for those whose names are in it?

4. Am I giving all I can so that some one may go in my place to preach, teach and heal the souls and bodies of those in home and foreign fields?

Here is a quotation to ponder:—

"The service of Christ is the business of life,
The will of Christ is the law of my life,
The presence of Christ is the joy of my life,
The glory of Christ is the crown of my life."

Another stanza you might find useful is as follows:—

"To work with my hands is just helping;
To work with my heart is to love;
But to work on my knees by real praying
Will always bring God from above.
And who, who can help those around us
To find in their Saviour their rest?
'Tis only the Father can draw them,
So to pray, yes, to pray is the best."

This society observes its birthday as regularly as an individual does—party and all.

The Caroline Hill Missionary society of Reid Memorial church, Richmond, Indiana has as its cover theme—"Let your light so shine," a tiny candle pasted underneath. One evening is to be devoted to pictures of our Egyptian Mission taken by the one who will show them. Two of the roll calls have to do with current events from the different mission fields. In August the society is to have a "pitch-in" picnic supper. Well on in the year there is to be a sealed program which naturally appeals to one's curiosity. Mrs. Merle Rife, Richmond, Indiana, is president of the society.

Two programs come from 2nd Butler church. One is from the Jean Black Circle. This society has organized a prayer group. It uses the Prayer Cycle in its monthly meetings and studies some phase of our work, using discussion, debate or play in presenting it. This happy advice in verse appears:—

"Talk happiness every chance you get—and talk it good and strong;
Look for it in the byways as you grimly pass along;
Perhaps it is a stranger now whose visit never comes;
But talk it; soon you'll find that you and happiness are chums."

Miss Mollie Grove, 802 E. Pearl St., Butler, Pa., is chairman of the committee.

The Jean Campbell society of 2nd Butler has chosen an unusual color for a cover—black tied in yellow. This society, too, has a new prayer group, uses the Prayer Cycle in its monthly meetings and has missionary and patriotic studies. The merits of two outstanding women of the Bible are to be presented in debate—Ruth and Esther.

Miss Ada Martin, Butler, Pa., is chairman of the program committee. The society is conducting a contest in which three things are sought—new members, regularity, and promptness in attendance. The losing side is to take charge of the picnic in July.

Away out in Wyoming at Torrington a young women's society is actively at work. Its new year book is at hand. It is unique in that the cover was fashioned by the fingers of little folk in the public school under the direction of the teacher who is a member of the society. A good sized cut-out, a candle brightly burning, is the adornment on the cover. Underneath in wax pencil letters is the verse, "The Lord is my light and my strength." On an inner page is a mimeographed candle sitting on a table and sending forth its rays with these lines as explanation:—"If the candle were a Christian and that tongue could speak—'Thou didst melt, mold and make me and gavest me a place to shine;—now let me burn out for Thee!'"

The society's motto is—"Ye are the light of the world." It's aim is to *"know more, do more, give more, pray more, enroll more* for *missions."*

The thought of light is carried throughout the program in Scripture verse. At Christmas time the program is to be a candle light service. The roll of members is found in the last of the book. Opposite each name is a vacant space with this caption at the top—"New members," and this invitation at the foot of the page—"Come thou with us and we will do thee good." Miss Margaret McConnell, Box 662, Torrington, Wyoming, was the correspondent.

A dainty little white program tied in green is that of the young women's society of Fort Morgan, Colorado. The husband of one of the members printed the booklets without cost to the society. A worthy act! According to the program it seems that one person is responsible for both the devotional and program periods. Miss Mary Reynolds of Fort Morgan is the chairman of the committee.

The Kings' Daughters WMS of Grove City, Pa., has an unusual type of cover for its year book—decorative wall paper put on double. Very large groups form the committees. In finance and social, there is a double group for each, one marked as active and the other as reserve. The correspondent, Mrs. H. W. Harmon, 418 Poplar St., Grove City, chairman of the program committee, will be able to explain the workings of this plan. Bible study and the Prayer Cycle find prominent places on the programs.

This happy verse comes on picnic day:—

"When you come to the end of a busy day and meet with a jolly crowd,
Where each one wears a friendly smile and grouches are not allowed;
It makes one think that it's good to live, to work and to sing with glee,
So here's to the bunch that is here tonight—the guests of our Garden Party."

This society meets bi-monthly so has ample time to devote to study.

The WMS of Grove City church has a very attractive year book in yellow (gold) and blue. The new mission study books for the year are to be the basis of study. Each meeting is to feature a praise service and

Bible study is to occur regularly. One meeting is to enjoy a questionnaire. This follows a presentation of the history of the WGMS. This is *the* year to gain information on the past fifty years of the work of women and children for women and children.

One very new society, the Mildred Jean Robb society of Fresno, California, began its study as an organization on the American Indian. It is being practical by sending a box to one of our Indian stations. Being far removed from any station under the care of our denomination, on a recent Sabbath afternoon, the girls, thirteen of them, drove to a mission under the care of the Baptist church. They conducted a religious service for the Indians. The girls enjoyed this practical bit of service. This society will have a real interest in the Indian. This may be a suggestion to some other society.

HOW FAR TO THE NEAREST DOCTOR?

Mission Study for Girls' Circles
Chapter 3 and 4
By Mrs. J. C. Smith, Cleveland, Ohio

POSTER — Use last month's "Study Book Poster," attaching new announcement at bottom. Have book *open* this time. Find a picture of a witch doctor, if possible, or make one. Paste in the middle of the open page with the inscription, "I'm the Doctor in Africa." Underneath, "I chase away evil spirits who are in sick people. I burn them out. I slash them out. I torture them out. And I *smell out* the one who cast the spell." Maybe it's YOU! Ooooh!

INVITATIONS—Large sized capsules containing rolled up slip of paper with these words, "Take Your Medicine. You'll feel better if you come to the Missionary Clinic at (*Time, place, etc.*). Bring so and so—she'll feel better, too."

GENERAL INSTRUCTIONS — Use the Poster Book at the meeting. On one page list doctors mentioned in the text under the headings: Africa, Arabia, Burma, China, India, Korea, Latin America, North America, Persia, Philippine Islands, Siam, Syria, Turkey. Find them all—there are thirty-nine. The section for each country may have some decoration indicative of that country, pictures of natives, dwellings, animals, etc. Keep gathering pictures of medical missionaries, hospitals, etc., of our own fields, putting them into the space allotted to them in the rear of the book. Have prepared in advance a large outline map of the world. One may be secured from the Literature Department for 25 cents, or you may make your own, using crayon on very wide wrapping paper such as comes in a roll. Indicate above named countries. Also have small red crosses each bearing the name of a doctor mentioned in chapters one to four—also the letters "D.S.C." During the devotional period display Hofmann's picture, "Christ Healing the Sick," if one can be procured.

A "nurse" conducts the devotional service. She also puts the crosses on the proper places on the map as the doctors' names are mentioned during the program.

PROGRAM—Quiet Music—"When I Survey the Wondrous Cross."

Devotional Leader—Dr. McKean of Siam was very fond of quoting these words: "God had one Son and this Son was a physician."

Response—Solo, "God So Loved the World." Bible Songs Hymnal No. 184.

Devotional Leader—Matt. 4:23 and Matt. 14:14 tell of His great compassion and love for the multitudes, and the service He rendered them. (Read these verses.) This Great Healer, God's only begotten Son, in return, received a cross, meant to be a sign of disgrace. Now it is honored above all symbols. His message to His followers of all time is expressed in Luke 9:23,24.

Song—"O Master Let Me Walk with Thee." Psalter Hymnal No. 412.

Leader—As we begin the study of Chapter 3 and 4, we realize that here are men who have taken up the cross, and have followed Him all over the earth at His direction. For them we have a cross to be pinned upon the map as a Distinguished Service Cross, honoring them as true followers of the Great Physician. Those mentioned in Chapters one and two are . . . . . (Nurse places crosses on the map.)

We begin this session with the needs of Africa. One of her greatest needs is to be rid of the witch doctor. (Pages 42-45, "Imagine yourself an African, etc.")

(One or more Circle Girls in two to five minutes tell of the following doctors.)

AFRICA—Dr. Albert Schweitzer (P. 45) Professor, theologian, famous organist, composer, lecturer. What led him to forsake such a distinguished career?

Dr. James McCord—"Big Doctor Jim" p. 52. Tell of a night trip with Doctor Jim.

Dr. Agnes Fraser—Mother craft classes. Who is "Tobias?"

ARABIA—Dr. Paul Harrison, p. 61. Comment briefly on the attitude of the Mohammedan Arabians toward the doctor to whom they come for help.

Tell of Dr. Harrison's treatment of the child with hydrocephalus.

TURKEY—Dr. William S. Dodd. What relation to the author of this book?

Dr. Fred Douglass Shepard.

PERSIA—Dr. Packard—The Kurds. Dr. Cook—Love of his work.

LEADER—How truly one native expressed the relation of the missionary doctor to the people among whom he works, "The doctor is my father, and the hospital is my village."

FROM THE HEALER

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

—John Greenleaf Whittier.

DEVOTIONAL LEADER — Directs prayer period for the doctors mentioned and their work, closing with this prayer poem:

"Teach us, good Lord, to serve
Thee as Thou deservest,
To give, and not to count the cost,
To fight, and not to heed the wounds,
To toil, and not to seek for rest,
To labor, and not to ask for any reward,
Save that of knowing that we do thy will."

Books of the month for Girls' Circles. Ask at your library.

"Memoirs of Childhood and Youth" by Dr. Albert Schweitzer, or any other book by the same author.

"Hope for the Leper" by Christine I. Tinling.

SOCIAL HOUR—Medical Missionary Caravan.

Leader of caravan has list of medical stations and workers in order to march—Tanta, Benha, Cairo, Faiyum, Assiut. Omit nurses except those in charge of work. Otherwise the caravan would be too long. Leader says: "Our caravan is waiting at Tanta Hospital." Each person in turn repeats exactly what the leader says going back to the beginning each time, as "Our caravan is waiting at Tanta Hospital. We take along Dr. and Mrs. Harry Hutchison." The next time repeat the same, adding "and Dr. and Mrs. W. T. Moore." Then, again repeating from beginning, add, "We march to Benha to the Dispensary, etc., etc.," till all stops have been made and all medical workers added. A map of Egypt to which leader may point helps to fix stations; you may copy one from an old prayer cycle. If any player misses she is left "in the desert."

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

VACATION BIBLE SCHOOLS

Miss Jane Josephine Zucchi writes of the vacation Bible School which was conducted with the assistance of her father, Rev. Mr. Zucchi, for a period of four weeks, with an enrollment of ninety-seven. Fifty-seven families were represented in the school. Some of the children walked five miles (round trip) and were faithful in attendance and always on time. Bible study was the main issue, but the usual classes in sewing, art and manual training were conducted as well as singing in both English and Italian. The two years this mission has been in existence have been the only vacation Bible schools ever held in this district. The people, even the Catholics, have been most appreciative and asked that the school be continued all summer.

The six weeks D. V. S. at West 44th street, New York City, closed with an exhibition of both hand and platform work. There were ninety-four children enrolled for the term. The theme song for the season was "God's Keeping" (Psalm 121). Every child sang from memory. One group of little girls gave Ruth and Naomi in costume. They were in real earnest.

The hand work consisted of oriental houses and sheep folds with woolly sheep. Books on the life of Jesus containing tinted pictures and illustrated Bible stories and many more worth while articles made by the children. Miss Guyer writes that she has organized two new clubs, one of intermediate girls and one of Junior boys. The latter, Miss Guyer went out and brought in from the street and they are so happy to be here that they always come an hour early to get in. There are two hundred children now in touch with this mission, and the number would be much greater were there workers to care for them.

EZEL SCHOOL NOTES

Four weeks of the school year have passed and we are quite established in our way for the year. We have about the same enrollment in the school as that of former years, and with this enrollment we have a fine group of industrious, happy youngsters. No finer group can be found anywhere.

Our teaching force has changed a little from that of last year, although all teachers on the force have been here at some time. The

members of the faculty are as follows: Miss Sara M. Conrad, Grove City, Pa., Principal; Miss Edna Mae Eastwood, Summerfield, Kansas; Miss Alice M. Childs, Monmouth, Illinois; Miss Lilabel Towle, Cleveland, Ohio; Miss Ruth M. Bemis, West Middletown, Penna.; Miss Ruth M. Finney, Galion, Ohio; Miss Kate D. Seaman, Vaughnsville, Ohio; Mr. and Mrs. Davis are teaching half time each. Mr. and Mrs. Myers are again with us, Mrs. Myers the matron of the Home, and Mr. Myers in charge of the farm and buildings. This is a happy group, and with their willing spirit and fine co-operation, all is moving along smoothly.

There are some improvements under way at the present time. A new furnace is being installed in the church, which will be a source of great comfort during the coming winter. This with other improvements about the building will be a source of pride among the people. Other changes are being made on the school ground. An enlarged playing court is being made. We have needed such for a long time. This court will be used for basket ball, tennis, volley ball, and play ground ball. A wire fence will be erected around this on the two ends and one side, which is made possible through the gift of some old pipe from Frenchburg School, and the young people of the community, who make up our Y. P. C. U. Walks about the school building that had been begun, but never finished, have been completed. These are not concrete, but made of crushed lime stone that was bought at a ridiculously low price.

The readers of these notes will have heard our appeal for used clothing. Some boxes are already reaching us, and we are hoping that we may be considered for a part of what you have to give when you are making up your appropriations. This child of the W. M. S. has faith in its mothers. Certainly you will not fail us. We appreciate the situation everywhere, and we know that what can be given us will be given with willing hands and hearts; and we know also that it will be used worthily.

The W. M. S. of this congregation has some beautiful quilts to sell for Christmas presents or individual gifts. The prices on these are very reasonable, and we trust that there may be much interest shown by people who desire such. Write us a line inquiring about them. Then too, the school has some beautiful rugs for sale. The prices on these rugs will vary according to size and materials. We have the silk rugs, beautiful in design, and especially appropriate for the nook or den, the study, or the odd corner; chenille rugs, beautiful for the bed room, connecting rugs between rooms, or the fireplace; cotton warp rugs, excellent for the kitchen, bath room, bed room or the hall way. These come in different colors, and are made in different sizes, and the prices will accord with the size. Write us about them. We cheerfully give information.

We covet your prayers for this year. Opportunities place responsibilities upon us, and we cannot carry them alone. Pray for us daily, and help us in every way you can. Our prayer is that God may bless us all and make all of us a blessing.

No study is more rewarding than that of Home Missions. It stands at the strategic center of thought and action. Its implications run out to the ends of the earth and down to the heart of every local parish. Its outlook is both telescopic and microscopic. No one who sympathetically studies it can long remain narrow of mind or cold of heart.—*Selected.*

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

Mrs. Tillie Johnson writes, "There are some things I want you to know, which I think will interest you. Mrs. Patrick a former worker in our missions at Prairie and Miller's Ferry, and now engaged in college work in other fields has said to me 'There is more sincerity in the U. P. church than in any of the others in which I have worked. I have not enjoyed any school work and worship as I did when I was connected with the missions in Wilcox Co.'" Mrs. Johnson continues: "It sends a thrill of joy through me always, when I get such messages and I long for our church to continue to be a blessing, as it has been to my people. It taught us the meaning of true Christian living, of homes with family altars, sending up prayer and praise as sweet incense."

Another early worker, Mrs. Patsy Stephen Kennedy, visited the former scenes of her labor. She noted the dilapidated condition of Mrs. Johnson's Bible which had been in use for 21 years, and is sponsoring a "Friendship Bible" for her Christmas present to be given by former pupils and friends, each to donate 10 cents, and send a Bible verse to be written on the fly leaf. We can scarcely estimate the joy this gift will bring to Mrs. Johnson as she reads the well known messages from her loyal friends.

I am sending a poem which Mrs. Kennedy wrote out of the fulness of her own heart as much for her own encouragement as that of others.

COMFORT

Are you very much discouraged?
Does the world seem going wrong?
Have your burdens grown so heavy
You can't sing a happy song?
Then remember old Elijah
How he sat beneath the tree
Sighing, mourning as he murmured,
"I, alone, still worship Thee."
Hear the voice that gave him comfort
Let it now your solace be.

Do you feel downright forsaken?
Are your friends becoming cold?
Have the ones whom you have trusted
Turned from you, for love of gold?
Are you very, very fearful
The future does no promise hold?
Bring to mind the blessed Savior,
Just remember how he said,
"Never let your heart be troubled,
Neither let it be afraid."

Is your pocketbook quite empty?
Can't you earn your daily bread?
Are there debts that keep you worried
As you toss upon your bed?
Don't you know your Savior sees you?
Can't you hear His voice so small?
"To the earth without my knowledge,
Never does a sparrow fall."
Of more value are His children,
Since His life He gave for all.

If you're sorely disappointed,
If your plans have gone awry,
If your work seems doomed to failure,
Don't forget, that God is nigh.
Just remember He's still speaking,
On His holy Word rely.
Help the needy, clothe the naked,
Meek and lowly though they be.

"Inasmuch as you've helped others
You have done it unto Me."
If, then, you are called to suffer,
Count it joy and forge ahead.
Can't you see your Savior bleeding
Cruel thorns upon His head?
For your sake He suffered torture,
For your sins His blood was shed.
Always strive to do His bidding,
Always on His help depend.
Heed His promise "I'll be with you
Always, to the very end."

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

WARM SPRINGS' RESERVATION C.C.C. CAMP

Motion pictures of the Indian Emergency Conservation Work Camp on the Warm Springs Indian reservation will appear shortly. More than 400 feet of film were used in taking views of the forest conservation work as conducted through the Indian service.

It will be a surprise to many to learn that more than 300,000 acres of timber are included in the 500,000 acres comprising the reservation.

Twelve miles southwest of Wapinitia, and well into the reservation is the little settlement of Simnasho, where white-painted buildings in good repair, including a school, several homes and the United Presbyterian Mission, give evidence of Uncle Sam's care for the mental and social development of his wards.

Eight miles to the west, climbing constantly higher and going deeper into the thickening timber, over partly improved mountain roads one reaches He He Mill, and the first Indian Conservation camp—one of the few "family camps" in the United States.

This work is being cared for from a special fund of $5,000,000, administered through the Indian Office. These camps are being set up on all Indian reservations where there are forests to protect and are being manned almost entirely by Indians. More than 350 Indians are now in six conservation camps on the Warm Springs reservation.

Tent houses to the number of 38 give shelter here to the 100 Indian men, women and children comprising the camp population. Each family maintains its own commissary, cooking meals over camp stoves or small ranges, and receiving 60 cents per day per family for subsistence, in addition to the $30.00 to $45.00 per month received by the head of the house for his work on the surrounding forests, or at the mill.

The camp itself, a model of sanitation and cleanliness, is in charge of A. S. Noyes of Kensington, Md., sent by the Indian Office as camp manager, to lay out the grounds and instruct the Indians in modern camp maintenance and recreation. College-trained for his work, Mr. Noyes and his young, attractive wife have gained the confidence and good will of the Indians from the "biggest buck down to the smallest papoose."

The Indians nearly all of whom speak excellent English, make sturdy woodsmen and present a picturesque appearance as they labor, some stripped to the waist, at their work clearing dead trees and underbrush, removing logs and blasting stumps.

The Indian men work from 8 a. m. to 4 p. m. daily, with an hour off to eat the lunch they carry from camp. Saturdays and Sundays are free, when the He He Camp is virtually deserted as the various families trek homeward to put their own houses or tepees in order over the week-end.

The camps will be continued as late as possible this fall, probably until December 1st. Notices on the camp bulletin boards tersely proclaim that all workers must save a goodly portion of their wages each month or get off the job for "there will be no relief money available this winter."

The Indian is learning a new woodcraft.

(This is taken from an article written by Rex D. Miles published in a Portland paper and sent by Rev. W. A. Matthews of our Simnasho Mission. Mr. Matthews has been holding open-air services at He-He-Camp).

INDIANS AT WORK

Honorable John Collier, Commissioner of Indian Affairs, in an edi-

torial in an Emergency Conservation News Sheet writes: "The greatest opportunity and the greatest challenge confronting the Indian service and the Indian tribes is the Emergency Conservation Work.

"It is costing nearly $6,000,000. If effectively done, the work will add many times six million dollars to the value of the Indian lands.

"The work is employing nearly 15,000 Indians, and as a relief measuse is directly benefitting not fewer than 100,000 Indians.

"No previous undertaking in Indian Service has so largely been the Indians' own undertaking. Not only is it the policy that every type of employment, for which Indians can be used in this work, shall be held by Indians themselves, but it further is the policy that the Indians in their tribal councils, their community chapters and all their organized expressions, shall assist in choosing the projects and in making the programs.

"This emergency work is our challenge and our opportunity, all together. We of the government service, and the Indians whose poverty has been so intense, whose lands have been dwindling so fast, whose organization has been so shattered by past events, and who, through the emergency work, can now start to turn their own tide."

To us United Presbyterians this is very interesting, for in this same bulletin we read about work in our own Mission fields:

Sac and Fox Sanitarium.
(Tama, Iowa).

Men working—20.

Projects: Erosion control, rodent control, forest stand improvement.

Warm Springs Agency

Men working—370.

Projects: Truck trail, telephone lines, fire trails, fire hazard reduction, horse and man trails, and fencing.

HUCKLEBERRY POW WOW

Indians Ask Blessings on Selves and Huckleberries

Government Camp, Ore., Aug. 19.

Huckleberries are ripening in the mountains and especially on the slopes of Mount Hood, so the Indians went to their annual huckleberry fete at Simnasho last Sunday.

"May the Great Father bring upon us His blessing, and on the huckleberries cause the sun to shine, that the crop may be plentiful," was their prayer.

The Warm Springs Indian worships but one God, as does his white brother, and to this God was directed most of Sunday's ceremony. In a building approximately 100 feet long and 30 feet wide, under a stately pine, centuries old, the Indians gathered for the religious part of the fete. Seated on the floor around the outer edge of the room, they listened to those of their tribe whose part it was to tell of the legends of the huckleberry. At the north end of the room were seated the men who beat the drums and chanted the Indian songs. Beside them were the chiefs, among whose number was Big Chief Frank.

About noon a matting was placed on the floor and a plate, cup and saucer before each person. Great bowls of huckleberries were set in the center of the room, while the older women cooked a stew of venison over two stoves. Unlike his white brother at a banquet, the Indian listens in respectful silence, without eating, until those whose part it is to speak have finished. Then a bell is rung and the eating goes on until another speaks.

The Indians still have their love of bright colors, but on a warm day, such as Sunday, many of them discard the blanket and wear in its place a silk shawl. They still retain their interest in horses, but most of them arrived in automobiles.

After dinner, 10 of the older men

seated themselves on the ground under the great pine tree. With five on either side, about 10 feet apart, a long board in front of each group, they played the bone game. Three pieces of bone, two of which have a black ring in the center, are manipulated by two men on one side while the men on the other side chant and beat on the board with sticks. Bets are laid on the position of the all white bone and then they are thrown on the ground. It is a game the Indians enjoy watching and they will stand for hours as spectators.

Charlie Frank, an Indian deputy sheriff of Wasco county, was there to maintain law and order, but had little to do, as the Warm Springs Indians are a peace-loving tribe. Another whose presence was noticeable was Louie Le Clair, Indian cattleman, and who was most hospitable to white people who came to see the festival.

When the truck loads of C.C.C. Indian boys arrived they immediately started a baseball game. It was noticeable that the younger generation has vastly different ideas than the older, as they are interested in the white man's game and wear the white man's type of clothing.

In the evening the extremely colorful dances were held, the war dance, of course, the most exciting. Two of the best dancers in this class were brothers of seven and ten.

Mrs. Cockrel, a daughter of Big Chief Frank and a woman of culture, made everyone welcome. She was untiring and ever generous.

As midnight arrived the trek back home started. Weary and tired, but with the sense of a day well spent, the Indians returned to their everyday duties, knowing they could come again next year to Simnasho and the huckleberry fete.—From Portland, Ore., Newspaper.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

ETHIOPIA

Addis Ababa has been sorely stricken in the death of Dr. J. Alvin Orr, Jr. Word came by cable that he was seriously ill of typhus fever and a few days later the sad news was received that he had passed away. We sympathize deeply with the Mission in this loss of an efficient, faithful worker and with his father, Dr. J. Alvin Orr (pastor of the First Church, N. S., Pittsburgh) and family in their sorrow. Dr. Orr had served in the George Memorial Hospital for almost two years and was planning to return to America in October. How true that "we know not what a day may bring forth!" On August 28 he wrote us on a matter of importance to one of his friends in the hospital, showing his interest and deep sympathy. This letter was received here two weeks after he had answered the call of his Master to the higher service.

Another deep source of grief and anxiety was the serious illness of Mrs. Harold J. Wilson and Mr. Fred L. Russell of typhus fever. This news also came by cable and the latest message from Dr. Pollock was that the crisis in the case of both these patients was safely over. Pray that these precious lives may be spared and that all the overburdened doctors and nurses may be given strength for their heavy tasks and that there may be no more cases of this dread disease. Pray too that another doctor may soon be able to go to the help of the two doctors who have such large responsibilities to carry.

A happy note for Addis Ababa is sounded in that two young women are now on their way to take up work there—one to be in the hospital and the other to carry on the school when Miss Kiemele returns to America in December. These young women went out joyously with a big send-off on September 19; Miss Eleanor Chambers (who goes to India) was also in the happy company. Many friends saw them off and showered them with flowers and letters and all sorts of remembrances. Delegates from the Forty-fourth Street Church and other New York churches and from New York Presbyterial joined in the farewell and bore the usual gift of books and steamer letters and a copy of "God's Keeping" for each. We pray that they may be kept in safety and used largely in the extension of Christ's Kingdom.

THE SUDAN

The Misses Elsie Grove and Marguerite McClellan spent a month of their vacation in the mission station at Doleib Hill. They were intensely interested in the work there and in the needs of the people, especially in the condition of the women and girls. For a long time that Mission has been wanting to have a Women's General Missionary Society missionary open a school there to train the women to be Christian home makers. The need is very great.

Miss Ray Huffman, R.N., has had a very busy year in her work in Nasir for much of the time she was alone in the clinic as Dr. Crabbe had to return to America with his wife, who was so very ill, and Miss Soule had not returned from her furlough. Miss Huffman had 8,334 patients and 11,734 treatments for various ailments as eyes, dressings for sores, yaws, intravenous injections, etc., and always emergency cases. An Anuak who had his arm badly bitten and broken by a hippopotamus was doing well although it was thought for a while that his hand would slough off. Then Miss Huffman speaks of a most interesting contrast in cases she cared for. A boy and a woman were bitten by the same kind, and evidently the same sized snake. The boy went to the clinic immediately but the woman waited four days before going. His only sore was where he was cut for treatment and the wound healed quickly while the woman had a dreadful ulcer on her foot. This made a vivid impression on the patients as to the efficacy of immediate treatment for a snake bite.

In addition to the clinic work Miss Huffman has had two hours of language work a day and some boys came for an hour in the afternoon four times a week for lessons in fish-net making and in making small stools with the woven grass rope seats. The stool is a small edition of the Sudani bed used by the Arabs and the boy who knows how to make a stool will be able to make a bed if he desires and incidentally furnish himself a place to sleep, away from snakes and scorpions.

Mr. Ried Shields and family have reached the field and taken up their tasks there. Mr. Shields is now the General Secretary of the Sudan Mission, taking the place of Dr. Sowash who found it necessary to return to America. Let us pray continually for these our representatives who are working so faithfully in the difficult and lonely places.

EGYPT

All will be glad to know that Dr. Acheson and family have returned to Egypt after a rest in the little mountain village of Mallnitz, Austria, much improved in health. Mrs. Dunlap remained in Austria to recuperate for a time after her serious operation. She was very weak but is regaining strength in the pleasing atmosphere and healthful surroundings of the mountains. She was hoping at the last writing to be able to return to Egypt by the middle of October. We thank God for her spared life and pray that she may soon be well and strong.

We have been anxiously awaiting word of the opening of our schools and what effect the recent serious trouble and propaganda against the teaching of Christian missionaries will have on our work. At the time of this writing only two schools have been heard from. Miss Lois Kingan of Benha writes: "School opened on September 7. Our enrollment is not up to par. We have only 65 girls at present but hope to have 100 by the end of September. Many Moslem girls are afraid to come as there has been much agitation. I feel, though, that they will gradually come back. We are making them welcome but are not using even the mildest efforts to urge them. Many of the schools are being abused in the daily press. I feel sorry for many Moslem girls who so want to come but are compelled by ignorant, fanatical parents to sit at home."

Miss Marie Tait and Miss Marion Paden are in Zagazig alone now as far as missionaries of the Foreign Board are concerned. These are exceedingly busy days in the opening of the schools. A new school is being opened which belongs to the Copts, or rather two of these schools in different parts of the city have been united and moved near to our school. This school is trying to take the girls who have been attending our Mission School. Miss Paden writes: "Perhaps all of this opposition is to bring us nearer to our Lord. May He so control us that He may use us for His glory." She asks for prayer for the little church in Zagazig which has been much weakened. They are in the midst of building a new church and it is hoped that some day this new place of worship may be dedicated to God and be the birthplace of many souls. Let us join our missionaries in praying for a blessing upon the work that it may redound to His glory.

INDIA

A cablegram from Bombay was received on September 28 reading: "Arrived safely," and signed "Stewart." This means that the party which sailed on September 2—the Misses Boyd, Lincoln, Miller, Spencer, Henrietta Moore and Sara Moore, and Prof. Stewart and family—have reached their desired haven.

Another Sialkot Convention and Annual Meeting are now matters of history. We have not yet heard officially from that meeting but we have been much in prayer that the Lord might guide in all the actions taken. We know there have been burdened hearts and much anxiety in locating missionaries and in planning for the work of another year.

No doubt our workers are all back at their stations taking up their new work at this time. We hope they have all had restful vacations and may be continued in health and strength throughout the year. The last word we had was that our sick girls were recovering slowly.

A most interesting letter from Dr. Hunsberger tells of her vacation and that of Miss Artman and Miss Trimble. They took a walking tour into Little Tibet, 235 miles from Srinagar, Kashmir. It was a most interesting and profitable way to spend a holiday. "We left Kashmir with tents, food, pack ponies and riding ponies. We thought it best to ride our first few stages until we got used to the coolness and the high altitude. Leaving Kashmir, we came through a pass eleven thousand feet high to the plateau country of Central Asia." They went through many small villages and saw some wonderful scenery. In one place they visited, Bishop and Mrs. Peter of the Moravian Mission entertained them with real German hospitality. They are Swiss and German and have been out there for 35 years. Our three young ladies thought themselves fortunate to be with these Moravian workers as they showed them so much of the people and their mode of living that the ordinary tourist does not see. They have a little chapel but no church there, although there are about one hundred Christians. This must have

been a wonderful trip for missionaries who have spent months on the hot plains and we are sure it will prove a great benefit to them as they take up their heavy burden of work. Upon returning to Sialkot they expected to move into the new hospital and hoped to have everything in order before the Annual Meeting.

A fine list of articles for Miss Hartig in Jhelhum, India, has been sent by the societies of Rock Island Presbyterial. This box contained the following supplies: 5 rugs, 4 quilts, 1 tablecloth, 2 tray-cloths, 5 napkins, 13 sheets, 46 pillowcases, 4 crib pillowcases, 3 cotton blankets, 53 bath towels, 54 wash cloths, 36 hand towels, 1 silk slip, 1 sunbonnet, 1 pillow top, 23 children's dresses, 2 pot holders, 29 scrap books, 1 oilcloth bib, 1 laundry bag, 19 sewing bags, 5 oilcloth toys, 1 table pad, 12 cardboard toys, 21 paper dolls. Undoubtedly Miss Hartig will very much appreciate this fine box and these articles will be a great help to her in her work. She has a heavy burden, to carry in our Good Samaritan Hospital as there is no American doctor to help her in the work there. Let us pray earnestly for all our workers as they are taking up the work of another year. May they have great blessing in all their work for the Master.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIORS AT THE DELTA PRESBYTERIAL

By Ruth Williamson

On Friday, March 31st, the Delta Presbyterial was held in our school under the auspices of the Woman's and Junior Missionary Societies of Tanta. The day before how we did scrub, wash cups and saucers, and arrange tables and chairs for the comfort of our guests! The next morning, bright and early, we picked flowers: nasturtiums, sweet peas, petunias, cinerarias, lark-spur, and snap-dragons. With them we decorated until our school looked very festive, and ready to welcome the guests.

If you will look on the map you will notice that Tanta is in the center of the Delta. Trains arrive from Alexandria, Cairo, Mansoura, Zagazig and Benha about the same time. Consequently, at 8 a. m., committee members were busy receiving, checking lunches and garments and serving Turkish coffee and biscuits.

Promptly at nine o'clock Miss Helana Mikhail, the president, opened the program. "Promptly," I said, because Miss Helana was prompt all through the day with the numbers on the program. Ofttimes the speakers had such good things to tell us they were inclined to keep on talking. But right on the minute Miss Helana jumped to her feet and called the next speaker. I wish I might tell you all the good things that we heard about fellowship with Christ and with others. Since I can't tell all, I will share two thoughts. It is a great privilege to fellowship with Christ in prayer. As we pray do we realize that He is pleading at the throne for us—and if our society or church is weak, is it because we have neglected to pray? If you read the fifteenth chapter of John, the last message of Jesus, you will notice how many times He spoke of Joy. In His deep sorrow He still had joy and peace. If our hearts and minds are right with God we too may find joy in the midst of trouble and trial.

The children of our school had a Thank Offering dialogue, "Joy of Giving" and were so glad to have a part in this important program. There were one hundred and twenty

delegates but about three hundred people in the audience. How they did sing! They seemed to have such a happy time.

At noon women and girls went downstairs to the dining rooms. After getting their lunch boxes, they went to the tables to eat. Part of the fun was sharing their good things with others. After lunch, they walked in the garden and visited with friends.

In the afternoon the offerings were given from all of the societies of the Delta. The total amount was $1,655.00, of which the Juniors gave $358.60.

I suppose you wonder what the Egyptian children do with their missionary offerings. There are two orphanages in Egypt—the Fowler Orphanage for girls and the Calioub Orphanage for boys, both of which depend to a great extent upon these offerings. Often, too, our children send money to the Kelly Giffen Boys' Home in the Sudan. Many times the answer comes back—"We had wondered where our food was coming from and your gift has supplied it." Of course, the offering from the Woman's Missionary Society more often goes to help the churches and the work among the women. Tanta wants to build a new church some day and has bought a piece of land. Our children gave $25.00 of their money for this purpose. So you see there is missionary work done everywhere. You help us and we help others.

Let us all remember this thought about fellowship in prayer that our societies and our missionary work may not suffer because we have forgotten to pray.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

TEMPERANCE AND REFORM SOME FACTS ABOUT NARCOTIC ADDICTION

"That the use of narcotic drugs over a certain period of time creates a specific diseased condition for which the only satisfaction is more drug. Records show that one dose may bring on an irresistible habit.

"That narcotic addiction is a secret scourge; therefore it is impossible to know the number in the United States. The lowest responsible estimate is 450,000.

"That the drugs which cause addiction are opium, morphine and heroin which are its derivatives, and cocaine and marihuana. Opium is made from the juice of the poppy grown in hot climates. Cocaine is distilled from the leaves of the cocoa shrub, a plant growing mainly in South America and the Dutch East Indies.

"That the causes of addiction are curiosity and recklessness of youth; relief of acute or continued pain by those ignorant of the final effects, and association—one addict makes another.

"That the United States Congressional Investigation found the majority of crimes committed today are committed under the influence of drugs. Forty per cent of the convicts in the federal prisons are addicts. United States Attorney Charles H. Tuttle reports to Congress that narcotics are the chief cause of crime.

"That the average age of drug addiction is between sixteen and twenty-five years, stressing the need of educating our youth.

"That the Health Committee of the League of Nations has estimated the maximum legitimate needs of the entire population of the world at 786 tons, yet more than 8000

tons of opium are produced annually for alleged medical and scientific purposes.

"That the United States Government has provided for the establishment of two Farm Colonies for the treatment and rehabilitation of the addicts in federal prisons.

"That Congressman Porter declared that from one to two billion dollars are spent annually in the drug traffic.

"That Mr. Tuttle, United States District Attorney of New York City, testified that twenty-five million dollars worth of drugs are smuggled through the port of New York in a year.

"That opium is a festering sore upon the face of modern civilization.

"That morphine addiction does not respect age, sex, occupation, rank, race or vocation. It is a living death, insidious in its approach and terrific in its reactions.

"That the narcotic problem has grown to such alarming proportions that every human agency should be organized to control illicit use of narcotics."

Facts put out by the American White Cross Association on Drug Addictions.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The Never Failing Light—adult, foreign—paper, 60c, cloth, $1.00.

Leader's Manual, 20c.

The Christian Mission in America—adult, home—paper, 60c, cloth, $1.00.

Leader's Manual, 15c.

Young America Makes Friends—junior, home—paper, 75c, cloth, $1.00. Suggestions to leaders included in the text.

Follow the Leader—junior, foreign—paper, 50c, cloth, 75c.

Using Follow the Leader, 10c.

How Far to the Nearest Doctor—paper, 75c.

MAPS

Picture Map of the United States, 50c.

Picture Sheet with book of stories, 50c.

Picture Map of the World, recommended for Follow the Leader, 50c.

PRAYER CYCLES

Our supply of 1933 Prayer Cycles is exhausted and it does not seem wise to order a reprint so late in the year; therefore from now on all orders will be held for the 1934 issue which should be ready in December.

WORLD DAY OF PRAYER

February 16, 1934 is the date of the World Day of Prayer. The Posters, Call to Prayer, and Programs will be carried by this department as usual. Early orders will be appreciated.

LEAFLETS

We have had many requests for stewardship leaflets. Following is a list of new ones bearing on this subject:

"Burnt It In."

"My Cake."

"Christ Wants the Best."

"What Shall I Spend?"

"The Flight of Mr. Simpson." (Suitable for juniors.)

"The Stone of Stumbling." (Suitable for Juniors.)

"Life Investment."

"My Self."

"Proportionate Giving."

"Our Stewardship and Christian Giving."

"The Sin That We Are Afraid to Mention."

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Assiut
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. W. T. Fairman ..... Cairo
Dr. and Mrs. H. L. Finley ..... Assiut
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
*Dr. and Mrs. L. M. Henry ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Dr. and Mrs. H. E. Philips ..... Cairo
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. and Mrs. R. W. Walker ..... Luxor

ON FURLOUGH

Dr. and Mrs. R. W Caldwell, 500 Schaff Bldg., ... Philadelphia, Pa.
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St. ..... Wooster, Ohio
Rev. and Mrs. H. E. Kelsey, 87 Sherman St. ..... Hartford, Conn.
Dr. and Mrs. N. D. McClanahan ..... Monmouth, Ill.
Rev. and Mrs. H. A. McGeoch, 44 Alexander Street ..... Princeton, N. J.
Mrs. C. A. Owen, 618 S. 2nd Ave. ... Washington, Ia.
Dr. and Mrs. M. S. Roy ..... New Concord, Ohio
Dr. and Mrs. N. B. Whitcomb ..... New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. Osborne Crowe ..... Sialkot
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Jhelum
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Sheikhupura
Rev. and Mrs J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Dr. and Mrs. J. Gregory Martin ..... Taxila
Rev. Robert Maxwell ..... Rawalpindi
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Lyallpur
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Rev. and Mrs. S. C. Picken ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Sheikhupura
*Rev. T. L. Scott, D.D. ..... Gujranwala
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. J. H. Stewart ..... Pathankot
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 109 N. Mulberry St ..... Mansfield, Ohio
*Rev. J. S. Barr, D.D. ..... New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St. ..... Oberlin, Ohio
Rev. and Mrs. Kenneth MacKenzie Bluffton, Ind.
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. Robert Maxwell ..... New Wilmington, Pa.
Miss Gwynaeth Porter, R.N., 1243 Beall Ave. ..... Wooster, Ohio
Dr. and Mrs. E. L. Porter, 1243 Beall Ave. ..... Wooster, Ohio
Mrs. J. H. Stewart, 5223 McKean Ave.. ..... Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Khartum
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
**Rev. and Mrs. Glenn P. Reed Doleib Hill, Malakal
Dr. and Mrs. Ried F. Shields ..... Khartum
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

Mr. and Mrs. J. P. McKnight, 2010 Green St. ..... Allentown, Pa.
Rev. and Mrs. Paul J. Smith, 1315 N. Broad St. ..... Fremont, Nebraska
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. Stuart Bergsma ..... Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan ..... Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman ..... Addis Ababa
Dr. and Mrs. A. W. Pollock ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil West ..... Gore, via Addis Ababa
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. North Ave. ..... N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 13 S. Euclid Ave. ..... Bellevue, Pa.
Dr. and Mrs. Jos. S. Maxwell, 38 Alexander St. ..... Princeton, N. J.
Mrs. Fred L. Russell ..... Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

Tuesday, 10 A. M.

"Come ye yourselves apart and rest awhile"

Jesus said, "It is more blessed to give than to receive."

CHRISTMAS TIDBITS

Our greatest and most precious gift is the coming of our Saviour into this world as a little babe, which we commemorate at this special Christmas season. "God so loved the world, that He gave His only begotten Son!" What a Gift!

He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to Him the best we have.
And is our best too much? O friends, let us remember
How once our Lord poured out His life for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had."

Christmas is here. We are met on all hands by the sad truth: "We have not the wherewithal to give. How can we give gifts to our dear ones?" We are reminded of the saying of Peter: "Silver and gold have I none; but such as I have, give I thee."

"It is giving and doing for somebody else,
On that all life's splendor depends."

Christmas is universal:—

"It is Christmas in the mountains where the pines are bright with stars;
It is Christmas on the ships at sea, with holly in their spars;
It is Christmas on the lonely farm and snow is on the loam;
It is Christmas all over the world and Christmas here at home."

Perhaps in the past we have given too many presents uselessly, extravagantly, showily, to those who do not need, or perhaps did not appreciate, or to those whom we expect to give back to us. Perhaps a large amount of money we have spent in presents, should have been given to God, to His ministers, to His missionaries, to the Thank Offering fund; to His poor, to the meek and needy and hungry, to those who are dying without a knowledge of a wonderful Savior. We have spent "money for that which is not bread, and labor for that which satisfieth not." If our hands are empty of material gifts, what are some of the things we can give or do?

"'Tis only a friendly greeting, Or lending a helping hand
To cheer some life that is lonely, Or point to "the better land."

* * * *

"A word or a smile costs nothing, And t'will make your own heart light;
Then shun not this duty gentle, Of making some sad life bright."

* * * *

"Do you wish the world were happy, Then remember day by day,
Just to scatter seds of kindness, As you pass along the way.'"

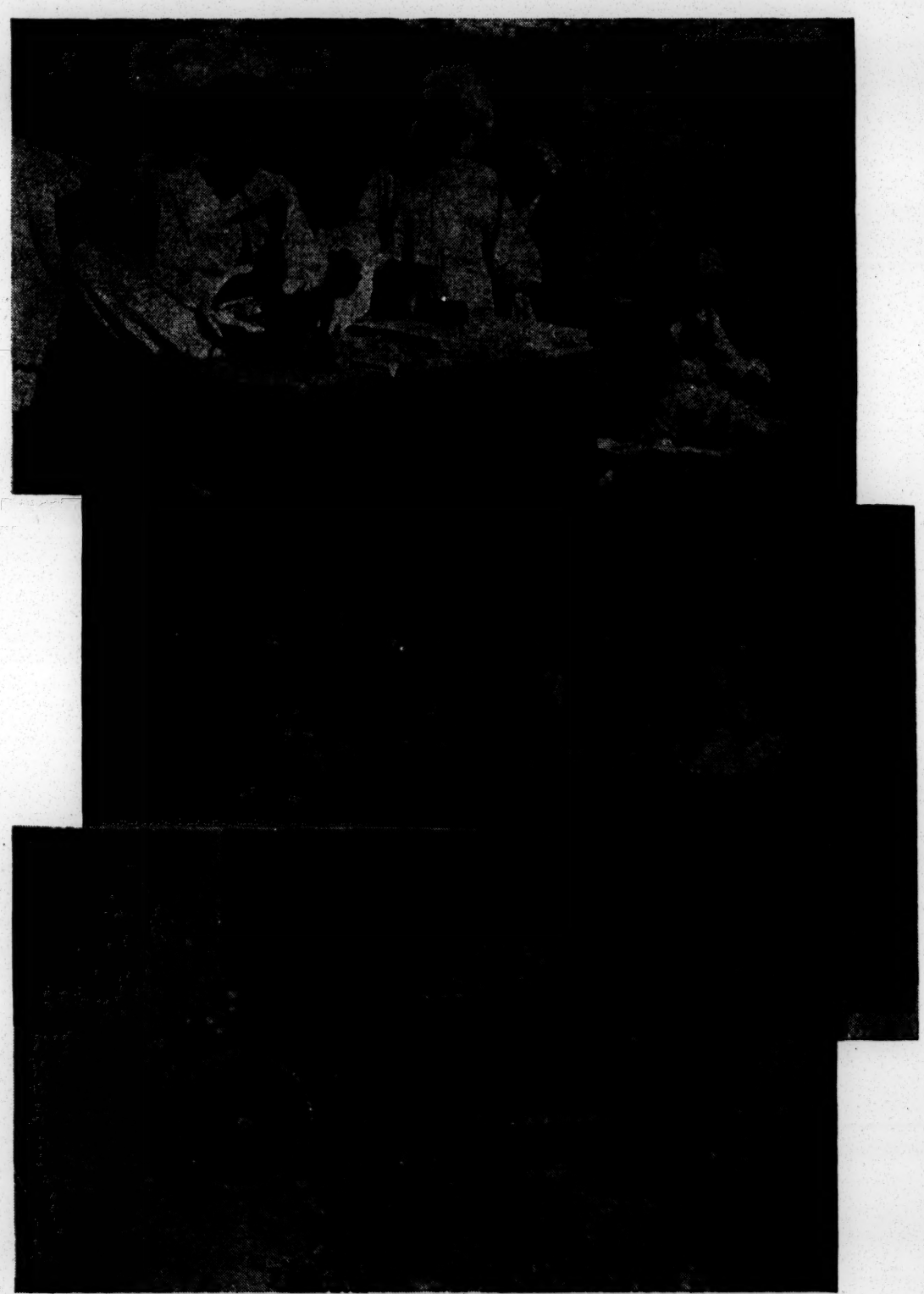
* * * *

"There is much these days to be thankful for,
To appreciate what God has given;
So let us be grateful for all we've received
From God's great bountiful Heaven.
The rent that we owe to our Father above
Is 'Praise' from the depths of our heart.
Then let us begin to settle our debt
Today is a good day to start.
On Christmas day when our table is full
Of good things the Father has sent;
Let's pause—pray and praise, for his wonderful ways.
Play square! Give God His due rent."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

Helping the Common Man in India

Scenes from the Boys' Industrial School in India



Carpenter boys at it with "all fours";
Tailor Shop;
A New Craft: Repairing a Missionary Ford.